The Pacific, A Weekly Religious and Family Paper, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "The Publishing Company of the Pacific,"—an Incorporated Company. The Directors for 1882-3 are: S. S. Smith, A. P. Flint, W. M. Searby, I. P. Rankin, S. F. Bufford, S. A. Chapin, John Kimball, E. O. Tade and P. S. Knight.

The Pacific.

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Whole No. 1601. San Francisco, Cal., December 13, 1882. Vol. XXXI. . . No. 50

Letter from Maine.

BY REV. J. C. HOLBROOK, D.D.

Another of the prominent churches of this city and State has become pastorless, in addition to the State-street church. Rev. C. A. Dickinson, of the Second Parish (Payson) of Portland, has been called to the Kirk-street church, Lowell Mass., from which Rev. C. D. Barrows went to the First Congregational church in San Francisco. Mr. Dickinson's resignation was accepted with deep regret by the church and society, each of which adopted resolutions expressive of their sorrow at their loss, and highly complimentary of his ability, faithfulness and success in his four years of labor among them. A council assembled Nov. 28th, and ratified the action of pastor and people, and adopted a paper which suitably recognizes the services of Mr. Dickinson, and expresses the sense of loss which will be felt by the ministers and churches of the city and State at his departure. Mr. Dickinson is a young man of promise, and will be an acquisition to the church in Lowell and to the old Bay State. His salary is to be $3,500. A large meeting of their friends was held a few days ago at the church, and an elegant gold watch and chain were presented to both Mr. and Mrs. Dickinson, as a memento of the regard in which they were held.

DEATH OF DR. MANNING.

Nov. 29th, Rev. J. M. Manning, D. D., pastor of Old South church in Boston, died of Bright's disease at his brother-in-law's, in Portland, Rev. W. H. Fenn.

Dr. Manning was born at Greenwood, N. Y., Dec. 31, 1824. After fitting for college he entered Amhert, where he graduated in 1850. He then attended the Andover Theological Seminary, graduating at that institution in 1853 He was called to the Mystic (Congregational) church at Medford, Mass., the following year, and presided over that parish with such acceptance until 1857 that he was then called to the Old South in Boston as associate with Rev. Dr. Blogden. When Dr. Blogden retired Dr. Manning succeeding to the full pastorate. In 1866 Dr. Manning was lecturer at Andover on "the relations of Christianity to popular infidelity." Besides several sermons, addresses, and articles that have found place in the *Bibliotheca Sacra*, he published an "Oration before the City Government of Boston, July 4th, 1865," "Half Truths and the Truth" in 1873, and "Helps to a Life of Prayer," 1875.

Dr. Manning, at the beginning of the late civil war, was intensely interested in the great struggle, and he obtained the chaplaincy of a Massachusetts regiment and did good service in his chaplainate. It was in the war he laid the seeds of the disease which finally carried him off. When, on December 30th, 1869, the new High-street church in this city was dedicated, Dr. Manning preached the dedication sermon, and Rev. J. W. Chickering offered the dedicatory prayer. Dr. Manning married a sister of Rev. W. H. Fenn, of this city, and his wife was with him here in his last sickness.

Dr. Manning was one of the most brilliant ministers in his denomination, and will prove a great loss to the distinguished parish over which he has so long presided.

DEATH OF MRS. HINCKS.

The many friends of Mrs. E. Y. Hincks, wife of the late pastor of State-street church in this city, were deeply grieved to learn of her death Nov. 25th, from typhoid fever, at her new home in Andover, whither Mr. Hincks had just been called to fill a professorship. Mrs. Hincks was a grand daughter of Commodore Oliver Hazard Perry, of Lake Erie fame, and a niece of Mrs. August Belmont, of New York. She leaves one child, a young daughter. Mr. and Mrs. Hincks had only lately returned from Europe.

Rev. Dr. Webb of Shawmut church, Boston, who supplied the pulpit at the State-street church on Sunday the 26th ult, alluded very touchingly in his prayer to Mrs. Hincks' death. A delegation of some twenty ladies and gentlemen of that society attended the funeral at Andover.

The pastorate of State-street church still remains vacant. There has been a long succession of candidates heard for nearly two years, and several prominent ministers have been called, but as yet the right man for the place, who was willing to come, has not been found. When "Barkis was willing," the church was not willing, and *vice versa*. It is becoming more and more difficult to meet the demands of this class of churches, in regard to a pastor, all over the land. Every week presents some new case of the kind, where super-angelic and super-apostolic men are called for, in the multiplying cities of our land. If we could only call back the Drs. Dwights, Beechers, and other great lights of the past, the demands of some of these churches *might possibly* be met—and yet I am not so sure that far more "advanced" men than they would not be required "to fill the bill."

A REMARKABLE DELIVERANCE.

One of the most remarkable events of the day was the reading of a paper a week or two ago before the Unitarian Club of Boston, by Rev. Geo. E. Ellis, D.D., one of the most scholarly and prominent men of the denomination, by appointment, in reference to the alleged "rupture in the orthodox Congregational body," referring to the Andover excitement and the action of councils and the discussions as to the so-called "advanced" views in theology. In that paper Dr. Ellis made the following astounding statement, which I take from the paper as published in the Boston *Daily Advertiser:*

"I have carefully considered the words and thoughts which I am about to express, fully apprehending their serious bearings, and that they may startle or grieve some others, if not you. Fifty years of study, thought and reading, given largely to the Bible and to the literature which peculiarly relates to it, have brought me to this conclusion, that the book—taker with the especial divine quality and character claimed for it, and so extensively assigned to it as inspired and infallible as a whole, and in all its contents—is an orthodox book. It yields what is called the orthodox creed. The vast majority of its readers, following its letter, its obvious sense, its natural meaning, and yielding to the impression which some of its emphatic texts make upon them, find in it orthod xy. Only that kind of ingenious, special, discriminative, and, in candor, I must add, forced treatment, which it receives from us, liberals, can make the book teach anything but orthodoxy. The Evangelical sects, so called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creed between them and ourselves.

"In that earnest controversy by pamphlet warfare between Drs. Channing and Ware, on the one side, and Drs. Worcester and Woods and Professor Stuart, on the other—a controversy which wrought up the people of our community, sixty years ago, more than did our recent political campaign—I am fully convinced that the liberal contestants were worsted. Scripture exegesis, logic and argument were clearly on the side of the orthodox contestants. And this was so mainly because the liberal party put themselves upon the same plane with the orthodox in their way of regarding and dealing with Scripture texts in their bearing upon the controversy. Liberalism cannot vanquish orthodoxy, if it yields to the latter in its own way of regarding and treating the whole Bible."

Now, what is Dr. Ellis' conclusion after such an admission as this? Why, the orthodox views are unpalatable to multitudes, and lead to skepticism, and therefore we must give up the inspiration of the *Bible* and relegate the *superstition* as to its infallibility to the same limbo as that of the infallibility of the Pope! and he advises the orthodox, very kindly, to eliminate from their creeds all the doctrines that offend men, and consent to regard as inspired only such parts of the Bible as commend themselves to the cultured and refined, and such as *seem* reasonable and worthy of God to mankind!

And what a Bible we should have then! To be sure "the offense of the cross" would cease and our Saviour's words would no longer be applicable to the readers of the new Bible; "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil." It would then be a glorious millenial day!

Portland, Maine.

A monument of Italian marble has been placed over the grave of the venerable President Enoch Pond (father of Rev. W. C. Pond) of the Bangor Theological Seminary, in the cemetery at Bangor, Me. It is inscribed: "Enoch Pond, D. D., born in Wrentham, Mass.; died in Bangor, January 21, 1882, æt. 90 years and 6 months. For half a century Professor in Bangor Theological Seminary. 'My Father, my Father, the chariot of Israel and the horsemen thereof.' (2 Kings ii: 12.) Erected to his memory by the Alumni of the Seminary and other friends."

Mr. W. W. Corcoran, of Washington, is making arrangements to have the remains of John Howard Payne, author of "Home, Sweet Home," which are now interred in Tunis, exhumed and transported to the United States, for reinterment in Oak Hill Cemetery, in that city. The plan will be carried into effect next Spring. It is proposed, also, to erect a suitable monument over the grave.

W. C. T. U.

An informal meeting of the Woman's Christian Temperance Union was held at the parlors of the Y. M. C. A., the last Wednesday in November. A few earnest workers met to devise ways and means to promote the cause of temperance in San Faancisco. The proposition, that each member solicit friends of temperance whom she can reach personally, to become sustaining members, was discussed, and all present were in favor of adopting this plan. If it succeed, many ladies, who now plead want of time, or a multiplicity of cares and duties which prevent their becoming working members, will have an opportunity of helping this society by giving their names and an annual fee of one dollar.

The San Francisco branch of the W. C. T. U. numbers less than one hundred members, while the Oakland society has nearly three hundred, and propose to make it five hundred before Miss Willard's arrival. Cannot the S. F. society emulate this auxiliary in point of numbers at least? Our field is larger and there is greater need of workers. If each member will do her part to carry out the plan proposed, she will do much to strengthen our hands, and help on the good work. Can anyone read the carefully prepared statistics in relation to the ravages of intemperance, and not feel that there is cause for alarm, that the time has come for earnest work and workers? We are told that prohibition is unpopular, that it caused the defeat of the party in favor of temperance and the Sunday law in the recent election, and that any party that favors entire abstinence can never succeed, and will always be unpopular with the masses. Thirty years ago anti-slavery was unpopular, and defeat followed in its wake through successive elections. But it was God's work, and who can stay his hand, or say unto him, what doest thou? Its friends were not discouraged by failure. Numbers were yearly added to their ranks, and at last their champion, Abraham Lincoln, was elected, and sooner than its best friends had hoped or expected, the Emancipation Proclamation went forth, and slavery was doomed.

Now comes the Temperance movement, involving so much of interest to the people of this fair land. Are we to be discouraged because the party aiding in this reform has been defeated? And will this party become timid, withdrawing all support from this cause because it has failed in the recent struggle? This too, is God's work. Failure may attend first efforts, but the cloud, no bigger than a man's hand, will increase in size until every town and village is aroused, and we shall succeed. It can only be a question of time. The Rev. John Marsh, in an address at Pomfret, Conn., has expressed some ideas which will find an echo in the heart of every Temperance man and woman in our country. He says, in speaking of the demon Intemperance: "Its footsteps are marked with blood. We glory in our liberties, and every fourth of July our bells ring a merry peal, as if we were the happiest people on the earth. But Oh, our country, our country! She has a worm at her vitals making fast a wreck of her physical energies, her intellect and her moral principles; augmenting her pauperism and her crime, nullifying her elections—for a drunkard is not fit for an elector—and preparing her for subjection to the most meaciless tyranny that ever scourged any nation under heaven. We talk of our religion and weep over the delusions of the false prophet and the horrors of Juggernaut, but a more deceitful prophet is in our churches than Mahomet, and a more bloody idol than Juggernaut rolls through our land, crushing beneath its wheels our sons and our daughters. And if no check is put to the ravages of the demon, our benevolent institutions must die, our sanctuaries be forsaken, our beautiful fields be wastes, and the church will read the history of her offspring in the third of Romans. Their throat is an open sepulcher, their mouth is full of cursing and bitterness, their feet are swift to shed blood. There is cause, then, for the general alarm that has been excited in our country; reason for this extensive and powerful combination to hunt and destroy the monster Intemperance. Much by divine help has been done. He has been routed and brought to the light of day; the mischief he has done has been exposed; his apologists have been confronted; he is driven into his den, and now how can he be destroyed? That he must be destroyed there can be no question. The man who does not wish for the suppression of intemperance must have the heart of a fiend, especially if he wishes to grow rich on the miseries of his fellow-men, and he must be destroyed *now*. Men may say enough has been done, and talk about his being held where he is. He cannot be held there. He has the cunning of a serpent, and will escape through some fissure in the rock. He is now in our power. The temperance movement, which has on it the impress of the finger of God, has brought him within our grasp, and if we let him escape, the curse of curses will be entailed upon our children. How then can he be destroyed? I answer, and thousands answer, by starvation. No weapon can reach him so long as you feed him.

I wish I had space for the whole address, and every man and woman in our city should read it. Here are solemn truths which we must meet. Should we not feel individually responsible for the wrecks made by this demon? Can we shirk our responsibility in this matter? In union there is strength.

Will not the women of this city come up and help us? Have you not husbands, sons or brothers who may become victims of this monster that meets them with its alluring smile at every corner? May the good Father incline your hearts to this work. S. W. I. T.

Week of Prayer.

TOPICS SUGGESTED BY THE EVANGELICAL ALLIANCE.

Sunday, Jan. 7—Sermons—"For there is one God and one Meditator between God and men, the man Christ Jesus; who gave himself a ransom for all."—1 Tim. ii: 5-6.

Monday, Jan. 8—Praise and Thanksgiving—For the long-suffering, love and faithfulness of God, and for his continued mercy and goodness; for the progress of the Gospel, the continued presence of the Holy Spirit; for the large measure of peace among the nations; and for all temporal blessings. Psalm ciii; Isa. xxv; Psalm cvii; 1 Thess. i chap.; Psalm xxxvi, from 5th verse.

Tuesday, Jan. 9—Humiliation and Confession—In view of unfaithfulness to Christ, divisions among the Lord's people, and want of brotherly love; of pride, self-will and worldliness; of national sins, especially intemperance and licentiousness, the desecration of the Lord's Day, the spread of skepticism and infidelity, and the prevalence of disorder and violent crime. Psalm li and cxxx; Jerem. xiv; 7-10, 20-23; Luke xv; Lam. iii: 22-41; Hosea xiv; James iv; 2 Cor. vi.

Wednesday, Jan. 10—Prayer for Families—For parents, children and the household—that all connected with the training and education of the young may be deeply impressed with the importance of Scripture instruction, and that the absolute need of the power of the Holy Spirit in all departments of this great work may be realized; for the cultivation of every moral virtue, for integrity, purity and piety in home life; and for a special blessing upon Sunday-schools. Deut. vi: 1-16; Psalm cxxvii; Ephes. vi: 1-18; Deut. xxxiii: 12-16, 24-29; Prov. viii; 1 John xiv: 12-17.

Thursday: Jan. 11—Prayer for the Church Universal—For the outpouring of the Holy Spirit—that all ministers of Christ and those preparing for the ministry may deeply realize their responsibilties and the need of the Spirit's teaching and power, that their testimony before the world may be open and faithful, that sound doctrine and holiness of heart and life may prevail in the churches, and false teaching and superstition be counteracted; that all the children of God may be filled with earnestness and zeal in seeking to gather in the lost; for a rich blessing upon efforts to promote union and brotherly love; and for afflicted Christians everywhere? Joel ii: 23-31; Acts ii: 32-41; Isai. lv; Ephes. iii: 14-21; 1 Cor. xii: 1-13; John xv: 12-27; Phil. ii: 1-16; Psalm xcv.

Friday, Jan. 12—Prayer for the Nations—For Sovereigns, Rulers and Magistrates; that all laws favorable to cruelty and vice, the opium traffic and intemperance, may be abolished; for the better observance of the Lord's Day, for peace and good will among men, that all may yield obedience to the powers that be, and that the spirit of lawlessness may be subdued; for the cessation of war, that the pursuit of literature, science and art may be influenced by the fear of God; that all people may be turned from their sins, saved from unbelief, and brought to know Christ as their Saviour; that God's ancient people, the Jews, may be delivered from their oppressions, and all persecuted Christians be relieved. Matt. v: 1-16; Prov. xvi: 1-13; Rom. xiii; Psalm cxliv; 1 Peter ii: 13-25; 2 Tim ii: 1-21; Acts x: 34-48; Rom. xiv: 1-19; Jerem. xxx; Mark x: 28-45.

Saturday, Jan. 13—Prayer for Missions—That all missionaries and others engaged in mission work and in the circulation of the Scriptures at home and abroad, may be filled with the Holy Spirit, and that great success may crown their efforts; that all converts may be kept steadfast in the faith, and made earnest and efficient in seeking to bring souls to the Saviour, that many more faithful laborers may be called into the Lord's vineyard, that Mohommedans and the heathens may be won to Christ, and that the Jews may be constrained to receive Him as their long-expected Messiah. That the blessing of God and the power of the Spirit may abundantly rest upon the Conference of Christians of various nations proposed to be held this year in Stockholm. Luke xxiv: 36-53; Luke x: 1-16; John xvi: 1-15; Acts xi: 1-21; Psalm cx and Psalm c; Rom. xi; Ezek. xxxvii: 21-28; Isa. lii: 7-15.

Sunday, Jan. 14—Sermons—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii: 13.

Note—It is suggested that at meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

The Woman's Board of the Pacific.

President, Miss Lucy M. Fay, 1312 Taylor Street, San Francisco.
Treasurer, Mrs. R. E. Cole, 572 Twelfth St., Oakland, Cal.
Mrs. H. E. Jewett, Foreign Secretary and Editress of "Column," Hopkins Academy, Oakland, Cal.
Mrs. J. H. Warren, 1526 Eddy St., San Francisco, and Mrs. K. M. Fox, Redwood City, Home Secretaries.
Mrs. S. S. Smith, 1704 Geary St., San Francisco, Recording Secretary.

To the Auxiliaries.

[The following circular has been sent to each auxiliary of the Pacific Board:]

We send a message of greeting and fellowship. The tie that binds us together is a vital one, for without it the "Woman's Board of the Pacific" would be dead. The pulses of woman's missionary life in our churches would become fitful and uncertain, or would be still.

We respond, at the Golden Gate, to every dip of the oars when our sisters on the islands row to the meetings of the Anacortis Auxiliary. We are in tender sympathy with every trial and every joy of those laboring with us on the remote hill-sides and in the sunny valleys of this coast. An overflow of blessing always comesto us when the rewards of self-sacrifice fall upon their hearts. They may not realize the impulse given to the work by the efforts which seem to them so small, neither do the springs and rivulets know their vital relation to the mighty river that sweeps in majesty to the sea. The Woman's Board of the Pacific, and through it the great missionary organization of this land, is fed and strengthened by all these hidden springs.

We offer also a message of encouragement and hope. "To him that hath shall be given" is the great principle laid down in the word of God. *Because* we hold a divine blessing in our hands, we ask for greater things to-day. The prayer, "Thy Kingdom Come," goes up daily from all our hearts. Shall we not also pray, with renewed earnestness, "Lord, What wilt thou have me to do?"

We are called to a work over which is hanging a glorious crown of victory. What will it be to enter into the triumph of a crucified and risen Christ!

Dear friends, will you not keep in constant and prayerful remembrance those who direct the affairs of our Board? The beloved Mrs. McLean has now only an honorary connection with its official life, though we hope long to be quickened by her counsel and sustained by her sympathy and prayers. Her withdrawal from active labor with us makes renewed exertion imperative that no loss may be apparent in our results.

Write to us often. Give us glimpses of your methods of work, and of all that hinders or helps you. Thus the bond will be strengthened between us, and a new impulse be given all along the line. Affectionately yours, Lucy M. Fay.

President of the Woman's Board of Missions of the Pacific.

San Francisco, Cal., Dec. 9, 1882.

Our December Meeting.

Holiday plans and various church fairs must be held to account for the small attendance at our meeting, only about thirty being present. A new face, one that we know will soon be familiar and loved, looked out upon us from the President's chair. With thankful hearts for this encouragement, and silently breathed prayers for God's blessing upon Miss Fay in her present relations to our Board, we joined in the opening hymn, "Hasten, Lord, the Glorious Time."

Our President then read from Micah, fourth chapter, and from 1 John, third chapter. Mrs. Ijams lead in prayer. In the absence of Mrs. Smith, Mrs. Jewett was appointed Secretary *pro tem.* by the President, and read the minutes of the November meeting. Mrs. Cole then read her report for November, which was as follows:

RECEIPTS.

Cephas Auxiliary First Con. ch., S. F.	$ 17 40
Ferndale, Humboldt Co.,	5 20
First Con. ch. at Oakland	108 80
A friend First Con. ch., Oakland, to constitute Mrs. Sarah J. McChesney life member	15 00
Total for month	$146 40
Cash on hand	$179 84
Total cash	$326 24

No disbursements.

Next came the singing of our grand old missionary hymn. Mrs. Jewett then read a letter from Dr. Clark, suggesting appropriations for the coming year:

For Broussa	$831 00
For Japan	650 00
For Micronesia	1,300 00
	$2,781 00

This letter was then informally discussed, as it had been in the Executive Committee meeting, no quorum being present to act upon it. The most of the conversation turned upon the taking up of work in Micronesia. Dr. Clark suggested the need of a school building there, and proposed that we build it at a cost of $1,000; also that we pay the salary of one teacher, Miss Fletcher. There seem many good reasons why we should take up this work; several were mentioned by the ladies, but we haven't room for them at present.

We must all consider this matter prayerfully, in order to be sure to do what is best.

Mrs. Atherton, of Healdsburg, gave us a word of cheer; we also were glad to hear from Mrs. Lyon, of our Sonoma auxiliary. Miss Fay then introduced Miss North, formerly a missionary in China, who told us much of her experience there. She spoke of the helpless feeling which the missionaries have, they are so few in comparison with the numberless heathen about them. She spoke of the abuse of children in China—of those whom she had seen maimed for life by the fury of their parents; of the commonness of child-murder; of cruelty to the sick and dying; of the missionaries as compelled to be "match-makers" in order to secure the marriage of Christian girls to Christian young men. She concluded her interesting talk by singing one verse of "Precious Jewels" in the Chinese language.

Our meeting closed with singing, followed by a short prayer from our President, which served as a benediction upon us as we parted. Mrs. Cole had with her the pictures of Stephanos, which she had just received. They are very fine, indeed, and will surely enlist new friends for our boy. Mrs. Cole will be glad to supply any with the photographs when she receives her second package of them. The cabinets are fifty cents apiece; the small pictures twenty-five; and most of us think the small ones the best.

It is time to renew subscriptions for *Life and Light*. It is certainly most interesting reading for old and young; and, what is best of all, it contains truth, not fiction, and is inspired by a grand cause. Mrs. Carleton, No. 1028 Bush street, San Francisco, will be glad to receive any names, new or old.

The *Jackson Citizen* of Nov. 29th has the following interesting account of an occasion of more than usual interest to the members of the First Congregational church, viz., the celebration of the 50th birthday of their pastor, Rev. Dr. Hough. "The nearly 15 years which have elapsed since Dr. H. first assumed the leadership of the church, and the unusual fact of his return to the pastorate after an absence of years which was necessitated by broken health, have served to make peculiarly strong and tender the bonds which unite pastor and people together. So, it was not only a large but a happy company that gathered socially in the church parlors on Tuesday evening. Tasteful displays of flowers brightened the spacious rooms. Upon a center table stood the elegant case of plush containing the 50 silver dollars—"Silvery bright, but richer than gold," to quote from Dr. H's response—while near them lay an old fashioned daguerreotype, showing the boyish face of the pastor at the age of fifteen, and an ambrotype taken at twenty-five.

A pleasant episode of the evening was the presentation of a birthday cake, lighted with fifty wax tapers, which was made the occasion of a "sermon" by W. K. Gibson, Esq., who took his text from 1 Kings xix: 6, "And he looked, and behold! there was a cake." A bright little poem written for the occasion by one of the ladies, and entitled "The Church to its Pastor," was read by Mrs. L. Kassick, after which Dr. H. made a brief but fitting response, first playfully discribing the manner in which he had been made the victim of a surprise, and then in words tender with feeling, giving expression to his appreciation of his people's loving regard and the hope that the bond between them and himself might long continue.

"Delightful music and elegant refreshments, followed by an hour of pleasant chit chat, furnished an evening which will not soon be forgotten."

The annual collection for home missionary work in northern Michigan, just taken in Dr. Hough's church, amounted to $700. The same collection last year realized $575, and the previous year $385.

Gov. St. John, of Kansas, who was defeated as a candidate for re-election, in explaining his defeat, says that "a large slushfund, treachery, and fraud have accomplished what the opposition set out to accomplish." We regret his defeat, especially as he has been not only a good governor, but an earnest and efficient supporter of the principle of Prohibition.

In carrying out the provisions of the Wayland Liquor Law in Connecticut, intended to stop illegal selling on Sunday by means of private entrances, the agent fastens the doors with a strip of paper stamped with a seal, which is broken if the door is opened. And yet liquor dealers are indignant that their business is regarded as dishonorable.

Anthony Trollope, the great English novelist, died in London, Dec. 7th.

Communications.

The Duty of Our Churches to Bring Forward Young Men for the Ministry.

BY REV. J. F. ELLIS, OF SEATTLE.

[A paper read before the Washington Congregational Association, Aug, 17-20, 1882, Seattle, W. T.]

That it is a duty of our churches to begin to raise up their own ministers needs no proof, only a moment's reflection.

The foremost consideration in this line of reflection is our need of ministers. Whatever we may say of the religious newspaper, and however we may attempt to criticise and correct the overmuch helpless dependence of churches upon pastors, yet the living preacher is still and ever will be, a prime, essential factor in our Christian problem.

This being so, is it right and reasonable that we continue standing on the hilltops, looking eastward and uttering the despairing Macedonian cry: "Come over and help us." If we venture to keep up this heathen cry much longer, we are likely to hear booming over the mountains, in answer, words to this effect: "Help yourselves and stop your noise!" The churches East will shortly reason in this way: "Over there, along the great sunset shore of the country, they train their own editors, teachers, lawyers, doctors, merchants, farmers and craftsmen of every sort; why do they neglect the one profession of the Gospel ministry?" That is cogent, *ad hominem* reasoning. Nothing that we can say will break the force of it. As too often happens, the Church of Christ, that ought to be foremost in enterprise, is lagging and almost lost behind. Here again it is true that the children of this world are wiser in their generation than the children of light, and it is humiliating.

Now and then there is murmuring in the land against the sending of men from the East to fill our offices. It is impatiently demanded why the appointments are not made from among our own citizens. There it is. The people of this Territory have no doubt of their ability to furnish a full supply of office-holders. What is the matter with our churches that the same thought and feeling do not possess them? Oh for a little of the wisdom of the world in this particular!

Another consideration emphasizes this dawning duty of the churches to begin to raise up their own ministers. Enough has fallen under my own brief observation to put it past dispute that a wholly imported ministry is not an unmixed blessing. (I may be pardoned for plain-speaking just here, since I myself am an importation.) If Dr. Atkinson, our Missionary Superintendent, from an observation five times as long as mine, were so uncharitable as to tell all that he knows of these imported ministers, you might feel for a moment as if you would never want to see another come from the East. Olympia has some vivid recollections on this point. Saying nothing of its present pastor, our Seattle church has had experience anything but halcyon with imported ministers. There is but a single one of the older churches of Oregon and Washington that has not suffered sadly by the coming and going of pastors from abroad, and that one has chosen its two pastors at home, and not from abroad.

And, added to this unfortunate fact, is the further fact of work, worry, waiting, time and expense of supplying our churches with ministers from abroad. Dr. Atkinson could tell you a great deal under this head, also. I can tell a little: I sent a plea to our Home Missionary Secretaries in New York, which, contrary to my purpose, they published in the *Home Missionary* for this month (August). In answer to that plea, I have, from ministers East, now in hand, seven letters, and, probably, more in the post-office, all written since the first of August. They are full of inquiries about the country, climate, people and work out here. To treat these inquiring brethren civilly will require more time than the preparation of my sermons; and when it is all done, out of the nine or ten ministers I am now in correspondence with we shall be fortunate if we get one! But we want six instead of one. When will we ever get them? When Brother Campbell came, he was like the man in Scripture with seven women clinging to him—seven or eight churches wanted him! One got him, and the rest are widowed still.

Our churches should have a home supply; not with a view of excluding ministers from outside, but that they may be measurably independent of outside supply. Our churches want the privilege of calling pastors from abroad; but should by no means be wholly dependent upon them. With choice between home and foreign products, the churches will be in position to command abler men and better service.

And, on the whole, we may profitably remember that men raised on the ground—to the manor born—are the better qualified to adapt themselves to the wants of the region, the more likely to be contented and achieve success. As a rule, men native to the region are the men for the work to be done therein.

Suffer now a suggestion or two as to how our churches may take up this duty.

First, clearly recognize and honestly acknowledge the duty. We must feel and say that this is the proper thing to do. Out of this feeling of the fitness of the thing will come the feeling of *expectancy*. It will come to this: That when we pray the Lord of the harvest to send laborers into His harvest, we shall not look for their feet beautiful coming over the mountains, but we shall look more for Him to raise them up from the cradle of our homes and the altar of our churches.

In Christian things, young men are not going to do what they are not expected to do. As long as we expect them to go into everything else but the ministry, so long will they go as they do, and who can blame them! But when we begin to expect them to go into the ministry as well as into other callings, then shall we find them going that way also.

Second. Christian parents and churches are not bringing their children to Christ for His blessing as they might and should. Sometimes they are brought in baptism. But how seldom is it done with any deep, definite purpose of consecration to sacrifice and service. Only the childlike philosophy of faith can explain it—that all along the most faithful and efficient ministers have been of those dedicated in infancy to that high calling.

The Lord will not choose all our sons for the ministry. But if we bring them a willing offering he will move us to present the suitable ones. He did not leave Jesse, the shepherd of Bethlehem, in doubt, not this, nor that, nor the other son, till David was brought and received the seal of acceptance. So, if our hearts are right in the matter, we may confidently await some providence, or some inner pressure of conviction, to point out the fit and chosen ones among our sons for the ministry. And then when we bring them to the Master, how blessedly will he lay upon them hands of benediction. Others, not thus dedicated in infancy, may come later to the sacred office, but not by so royal a road.

Third. After the early dedication it is the business of Christian home and church to mature these souls for their divine mission and work. Through all the years and trying behaviour of boyhood we are never to lose sight of the holy deed we did when we devoted the child to Christ's ministry of reconciliation. We must keep that deed fresh in mind, and teach and plan and pray in consistency with it. And then when it comes to the time of formal, systematic preparation, we should provide at hand the schools of instruction: the academy, the college and the seminary, the latter especially for the professional training of ministers, and the two former in part to fit them for the latter. It has always been our policy to have a thoroughly educated ministry, not a scholastic ministry, but a ministry disciplined by study and conversant, as far as possible, with all learning. And time has proven the wisdom of the policy, so that we shall not now abandon it.

And finally, if our young men are to be brought forward into the ministry; our churches must put more honor upon religion and its profession and upon themselves as members of the Church of Christ. Christian interests, duties, offices, cannot be neglected, and our young men be induced to enter the service of the churches.

The members of our churches put scant honor upon their affairs. For instance, a church has hard work to find members willing to accept its offices. Church offices go begging. Declination is the order of a church-meeting called for election. Delegateship to this Association is not held in esteem. It is despised too often. Members throw it down or back into the face of the church with contempt. This is but a sample by way of illustration. Can we reasonably expect young men of spirit and capacity to care for service where such things are true and common—where they are the rule?

Not till our churches honor themselves sufficiently, not to scramble for the offices, but to fill them cherfully and faithfully; not until they honestly, promptly and readily cultivate and take care of their business interests and obligations; not until they put these interests and obligations in the fore-front, and maintain them there with a rational Christian faith and zeal, can they hope to lead young men of promise into Christ's high-calling of the Christian ministry.

But we may be doubly assured that as soon as we put ourselves in the right attitude in regard to this matter, and pursue the right course of conduct with respect to it, then there are young men among us no less for the ministry than for all the other professions and vocations. As soon as we will get in readiness ourselves, the Lord of the harvest will call them, and point them out to us, and send them into His harvest to reap and gather in the ripening grain.

"All Things to all Men." No. 2.

BY REV. SAMUEL ANDREWS, A. M., PORTADOWN, IRELAND.

"I am made (become) all things to all men, that I might by all means save some." (1 Cor. ix: 22.)

Christ proposed another way of giving deliverance to the captives, but it was very unpopular. Freedom's battles had indeed to be faught, but not "with confused noise, and garments rolled in blood." The battle-field was to be the heart—the inner man. The conquest was to be a victory over self—a slaying of the carnal nature. It resulted in victorious love coming to make the heart its throne and kingdom—the freedom wherewith the Son doth make you free—yet the slavery of those who cry, "The love of Christ constraineth us!"

To encourage the nationalist idea of the Pharisees was to make this true liberty impossible. Therefore, as the nation's heart was set on carnal things, it was impossible for Christ to gratify it and to become popular since He only offered spiritual things. But, had he a little encouraged the carnal idea, merely for the sake of popularity and to catch the nation's ear, he would have been like a man who destroys with the one hand what he builds with the other, and he would have failed to found a spiritual kingdom; for it is necessary that the foundation of that kingdom be one who is the truth as well as the life. Can we for a moment imagine Him acting on this mean principle attributed to Paul, and becoming all things to all men? What then, would become of those scathing and terrible denunciations, "Woe unto you scribes and Pharisees, hypocrites! How shall ye escape the damnation of hell?" What, then, about His directions to the disciples not to pray or fast or give alms to be seen of men, and to make those secret matters between themselves and God? If they were to "become all things to all men," why tell them not to "fear them that kill the body"? Why pronounce them "blessed" when men shall revile them and persecute them, and say all manner of evil against them? He did not calculate on their using the shifty ways of modern policy when he told them they would be "blessed" in being so dreadfully unpopular, and pronouncing a "woe" upon them when "all men should speak well of them." He did not think of them as capable of dextrous reserve, evasion, equivocation, or denial, when He told them they would be hated of all men for His name sake. One of them did indeed try the shifty way when he saw he was going to prison and death, but we read of no approval that Jesus gave him; we read that Jesus gave him a look—one of those grand, clear, shining looks which confuse the mean and cowardly. It was enough as if the momentary baseness had been burnt up within him by the fire flash of those great eyes that "beamed keen with honor."

Peter saw in his selfish expediency the betrayal of a loving Lord and a glorious cause; "and he went out and wept bitterly."

II. What, then, you ask, is the meaning of Paul's words? And why did he, say what sounds so like a contradiction of his own life purpose as well as his Saviour's? "I am become all things to all men"—do not stop there; finish the sentence if you wish to know the meaning of the writer—"that I might by all means serve some!" Is that a selfish object? The shifting and manœuvering which modern time-servers employ is selfish. It is the safety of your gains or their increase that you are thinking of. It is the getting or preserving of friends who may help you to attain riches and honor. But Paul became all things to all men that he might save their souls. His object was the spread of the Gospel and the conversion of men from Satan to God; yours is the increase of your trade and the gratification of petty vanity. Even if it were granted that you copied Paul in "becoming all things to all men," still, since it is the motive which characterizes the deed, your act would be infinitely different from his. Remember, it is never where his personal safety is concerned, nor when his own loss or gain is in question, it is never in such circumstances that he "becomes all things to all men." In those circumstances he is firm and unyielding as the granite rock; and if principle is concerned, if the purity of the Gospel or the plainness of the way of salvation is endangered, see how stern and bold the meek and yielding Paul becomes. "If even an angel from heaven preach to you another Gospel, let him be accursed." Of false brethren who wished to burden the Gospel with ritual, he says: "I withstood him to the face because he was to be blamed." For what? For "dissimulation" (Gal. ii: 13), for withdrawing from the Gentile Christians and eating only with the Jewish party. And is Paul himself likely to proclaim himself guilty of that very sin for which he publicly rebuked Peter? When he says, "To the Jews I become as a Jew that I might gain the Jews," "To them that are without law," etc., he is describing his method when acting as a missionary, and when there is no surrender of principle. Whether he lives as a Jew or as a Gentile the manner of living, so far as clothing and food and ritual are concerned, is to himself a mere matter of indifference. He can fall with equal ease into the Jewish and Gentile mode of life. And he does fall into either, according as it suits his missionary object. But, mark the difference: If any brother Christian should affirm that either the Jewish or the Gentile mode of life was needful along with Christ's atonement for salvation, that puts the matter on a different footing. To that he will not submit—"no, not for an hour!" "lest the cross of Christ be made for no effect." So long as it is a mere question of food and clothes, he will adopt whatever is most convenient or most likely to bring him into intimacy with those whom he wishes to convert. But when weak-minded, superstious Christians begin to fancy that their salvation depends on meats or ceremonies, then Paul, in alarm on behalf of the Gospel, pronounces even "an angel" accursed if he interferes with its simplicity.

If there is a system which you know to be wrong—clearly anti-Christian in spirit—and yet you do not speak against it, or use your influence against it, for fear of popular disfavor, you may be a Christian, you may have come to Jesus, but you have "come to Him by night," and you are not "worthy of Him" whose cross you refuse to bear. When I see around me men pretending to be interested in a church, who are only interested in it as a worldly speculation; when I see men combining for mere mercenary purposes, and while they practically surrender and trample upon every principle that the Christian heart holds dear, call themselves a Church of the Lord Jesus Christ, I do not wonder that there are unbelievers who make light of religion, and honorable heathens who hold it in contempt! Men and women in churches hear the oft-repeated call, "Come to Jesus!" "Come and learn of him." And what do they learn? To be crafty and cowardly, to be time-serving and Jesuitical! No; if they truly learn of him, they learn to be honest and truthful. It is the first step in religion. If you take not that you shall never take any other! I confess I am tired of these "fantastic tricks before high heaven," enacted under the guise of religion. I am tired of church scheming and schemers. It is the shame of this age—the leprosy that is eating the heart out of religion. "My sentence is for open war," rather than this miserable smiling and undermining, kissing and stabbing, which is going on within and among the churches. Open hatred and opposition is bad enough, but the foe who is concealed under the guise of a member who is cold as the rocks of Greenland, and spreads a freezing atmosphere around him, is far worse. * * *

Above all things in religion, sincerity is essential. Without sincerity, religion is like your food turning to poison; "the light in you is darkness—how great is that darkness!"

On the 13th of December Mr. Gladstone will have been in public life for half a century.

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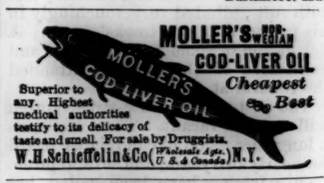
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Miscellany

The Sabbath in France.

When the true notion of the Lord's day yields, every thing religious seems to glide away down stream with it. A curious mixture of laxity and levity perverts even names and things into grotesque forms of representation. In France there is one city street called the Rue de Paradis, the Street of Paradise; and there is another called Rue d'Enfer, the Street of Hell. On every Lord's day both of these are thronged with miscellaneous hosts of thoughtless people, who have apparently just bought their gay garments at a store called A l'enfant Jesus, or at the rival store opposite, called Au bon Diable, The Good Devil. There they promenade, and exhibit themselves, and laugh, drink and sing, while the four-cent candles that they furnish to do their Sabbath worship in the vacant churches burn and flare and smoke before the image of the Virgin Mary. Does anybody want this hollowness and confusion brought over here for ourselves and offspring? A gentleman once asked the late Professor Agassiz the question, "What was the thing above all others which most arrested your mind in coming to this country?" The thoughtful man replied, "It was your observance of the Lord's day." Now, if foreigners who come here do not know the benediction of peace there is in this way of obeying God, it will not harm any one of them to be compelled to discover it for a little under the helpful pressure of law, and he need not fret at all.—*S. S. Times.*

How to Begin.

BY SARAH R. MAY.

Yes, I want to be a Christian, but I do not know how to begin.

Are you sure you are ready to begin if you know how?

I think so. I've tried for a long while.

Have you not tried to *get ready to begin*, instead of beginning?

I don't know. I suppose one ought to think about it.

Has your thinking brought you any nearer beginning?

I'm afraid not.

Suppose you think of going to Boston. You start, and after you have gone some distance find you are on the wrong road; instead of going to Boston you are traveling exactly the other way. What would you do?

Why, turn about, and take the right track.

Would you? Why not stop and think like this: Yes, I know I'm on the wrong road. This will never bring me to Boston, but I think I'll keep on awhile. Perhaps something will turn up to put me on the right road; or I may find a cross road, or it may be easier turning by and by. I'd better be sure of the whole road before I turn back. Would that do?

No, of course not. I'd turn round, and set my face toward the city, sure.

Cannot you use the same common sense in starting on the heavenly journey? You know you are on the wrong road. You know each day's travel on it only brings you so much farther from the right way. You will never make any progress unless you face right about. You are on the wrong track; turn and take the right one.

But how?

No matter how, or what, just now. All you have to do is to *turn around*. The man who was feeding swine did not get on until he had said to himself I will arise and go. Then he got on his feet. He had *begun* the homeward journey.

If I only *knew how to begin*.

The only way to begin is to begin. Resolve on that with all your might. Tell your heavenly Father that you have turned round, and are coming home; coming somehow, even if you must crawl. Ere long you will find Christ coming out to meet you.

I'll do it. I'll right about face to-day, now.

Scenery of the Columbia.

If the Upper Columbia is barren of beauty to lovers of picturesque scenery, the passage of the river from The Dalles to Vancouver, through the heart of the Cascade mountains, is a panorama of magnificent pictures. The grand, towering peak of Mount Hood, its icy slopes and glaciers glistening in the sun, pierces the blue vault over the southern horizon.

Our gaze constantly returns to his hoary summit, and we find ourselves silently worshiping, overpowered with a sense of littleness in contemplating his enormous bulk.

The Columbia, at the Cascades, narrowed to half its width, dashes down the rapids in a rush of wild waters, resembling in a manner the rapids of Niagara. The river approaches the lip of the cataract as placid and calm as a lake, its surface dotted here and there with many a tufted rocky islet. Our steamboat approaches at full speed, and swings round to her moorings with the greatest confidence, while a few hundred yards below the angry water is lashing its rocky shores and leaping high over submerged rocks. The Government is building locks on the Oregon side to enable steamboats to pass up to The Dalles.

As we pass up and down the river in the early part of May, the scene is a succession of grand and lovely surprises. The cottonwoods along the shores have just donned their spring vesture of tender green; the delicate, quaking aspens stand in groups and fringes, their round leaves quivering with the lightest breath of air. Above, the forests of pines and firs with sombre foliage fills the ravine, and stand boldly out on every peak and crag. The tops of the precipitous cliffs are lost in the fleecy clouds, while gleams of sunshine here and there bring out with vivid whiteness the snow still lingering on the northern slopes. Crystal cascades come leaping boldly over the lip of some towering cliff, or thread the face of the dark basaltic rock with lines of inlaid silver.

In autumn months, when frost has lighted the flame of the maples on the hills, the red and golden hues are blended by the smoke and haze of Indian summer, in dreamy contrast to the blackness of the pines. We are subdued by beauty; our hearts are full, but our lips are silent. We long for the magic brush of a Turner to transfer this beauty to our own possession. The views through the highlands of the Columbia can not be effaced from the memory; the chambers of the imagination are haunted by their shapes, and the heart swells with rapture and contentment that the sense of perfect beauty has been fully gratified.—*Harper's Magazine.*

Incidents of Prayer.

In the year 1866, Mrs. M. G. Harley, in dire distress on account of her poverty, caused by the civil war, went to consult with her friend, the Hon. W. Perroneau Finley, at Aitken, South Carolina. Mr. Finley, who for many years was President of the Charleston College, had retired to Aiken on account of his health, and, forced by necessity in his old age, had resumed the practice of law, which for many years he had abandoned. He was conspicuous for learning, and much beloved on account of his eminent virtues and life-long piety.

Mrs. Harley confided to him her sorrows, and asked his adivce as to some mode of obtaining a livelihood. He consoled her by telling her that her daily bread was secure, as God had promised it, and urged the necessity of constant, earnest, special prayer, and in illustration gave her an incident in his own life somewhat in this wise: "When I was eighteen years of age I was coming home from Princeton College on horseback, when in the eastern wilds of North Carolina I lost my money. I knew it would take $18 to carry me to Charleston. I was young, sensitive, and inexperienced, and though, at this time, such a misfortune would appear a little matter, I never suffered keener anguish in my life. I rode for miles in this condition of mind. At last I remembered that the good Father had promised to help his children in distress. Immediately I rode into the woods, tied my horse, and knelt down and prayed earnestly to God to give me $18 to carry me to my home. I felt relieved, remounted my horse, and had not proceeded half a mile when I discovered a silk purse lying in the road. On opening the purse I found to my joy $18. But soon a reaction took place. I knew it was not my money, and, though the devil had tempted me, immediately I put spurs to my horse and overtook a wagon in charge of two white men. I held out the purse to them and told them its history, and asked if they had dropped it. They said it did not belong to them. I then hurried on and overtook a gentleman on horseback, showed the purse and repeated the story, and received a similar reply. It was a long distance to the next town, and I met no other on the way. This money carried me home. I afterwards published for the owner of the purse, and not finding a claimant, I gave it to charity. I have always looked upon this as a direct answer to prayer. I know you have been a good Christian, but have you used all the efforts you can think of for support? By the way, what has become of your old uncle, the English sea-captain who used to sail to Charlestown? Perhaps he can help you." She replied: "Oh! he is dead. He was 80 years old in 1860. I wrote to him then and got no reply. Six long years have passed since then, and I know he is dead." "Oh! but you have not done your duty. Write again."

Mrs. Harley hurried home and wrote a letter to her uncle. The old sea-captain was on his death-bed. The news brought light to his eyes and joy to his heart. He exclaimed: "My dear niece, Mary, is still alive! I am too feeble to change my will. Wife, send her £200 forthwith, and when you die give her half my estate." The noble old captain died in a few days, and soon afterwards Mrs. Harley received the £200.

About two years afterwards a meek, beautiful and saint-like lady of about forty years of age came into my office with her attorney, Col. William Wallace, to execute before me, as a notary public, some papers to send to England to get possession of a legacy. I was so pleased with the appearance of the lady, I inquired of my friend, Col. Wallace, the particulars of the transaction, and received the substantial facts above recited.

Mrs. Harley received this legacy, about $20,000, with which she has done countless acts of Christian charity, and after returning to the Lord this special gift, has gone to the mansion prepared for her above.

If this little incident gives any comfort to the praying saint I will not regret communicating it to your paper.—*F. W. McMaster.*

"Rock of Ages, Cleft for Me."

In the pleasant country of Devon, in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he strolled into a barn in which an illiterate layman was preaching—but preaching reconciliation to God through the death of his Son. The homely sermon took effect; and from that moment the Gospel wielded all the powers of his brilliant and active mind. During his illness Augustus Toplady seemed to lie in the vestibule of glory. To a friend's inquiry, he answered, with a sparkling eye, "Oh, my dear sir, I can not tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already within my soul." And, within an hour of dying, he called his friends and asked if they could give him up; and when they replied in the affirmative, tears of joy ran down his cheeks as he added: "Oh, what a blessing that you are made willing to give me over into the hands of my dear Redeemer and part with me; for no mortal can live after having seen the glories which God has manifested to my soul!" And thus died the writer of the beautiful hymn, "Rock of Ages, Cleft for Me."—*Selected.*

A Child's Heart.

The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down on a curb-stone to rest. A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face.

She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear.

Then the eldest child asked: "Are you sorry because you haven't any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat. "I'm sorry," said the little girl, as her chin quivered, "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one." "God bless you, child—bless you forever," sobbed the old woman, and for a minute her face was buried in her apron. "But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid you may kiss him four times, for he is just as sweet as candy." Pedestrians, who saw three well-dressed children put their arms around that strange old woman's neck and kiss her, were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go: "O children, I'm only a poor old woman, believing I'd nothing to live for; but you've gave me a lighter heart than I've had for ten long years."—*Pansy.*

Land Poor.

"A man traveling in New Hampshire and, seeing a laborer at work in a field, said, rather pityingly, to him: 'You must have a hard time of it, this land is so rocky and barren?' And the laborer replied: 'Yes, stranger, it is poor land. But don't think I'm so poor as I seem. I don't own any of it."—*Funny Paper.*

Yes, and it is said, on the authority of the Secretary of the New Hampshire State Board of Agriculture, that over 2,000 farms in that State have been deserted by their owners because they did not make a living upon them. Those men were *land poor*. Yet there are other thousands of farmers in New Hampshire and other New England States who make a good living, and some get rich at farming on that same sort of land. The trouble with the deserters was that they spread themselves over too much land; they tried to make the scant "help," few teams and little manure cover so many acres that the result was small crops and failure.

The successful farmer in New England to-day is he who farms *intensely;* selecting those crops for culture which sell best in Eastern markets, attempting no competition with Western prairie crops, cultivating a few acres thoroughly until he can till many acres in the same way.

Fruit growing, gardening, grass farming, sheep and fancy cattle breeding, and dairying, are the branches upon which the Eastern farmer depends for profit, and all conducted on no larger scale than his means permit of doing well.

There's Light Beyond.

"When in Madeira," writes a traveler, "I set off one morning to reach the summit of a mountain, to gaze upon the distant scene and enjoy the balmy air. I took a guide with me, and we had with difficulty ascended some two thousand feet, when a thick mist was seen descending upon us, quite obscuring the whole faces of the heavens. I thought I had no hope left but at once to retrace our steps, or be lost; but as the cloud came nearer, and darkness overshadowed me, my guide ran on before me, penetrating the mist, and calling to me, ever and anon, saying:

"Press on, master—press on—there's light beyond!"

"I did press on. In a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was light and cloudless above, and beneath was the almost level mist, concealing the world below, and glistening in the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens."

Oh, ye! over whom the clouds are gathering, or who have sat beneath the shadows, be not dismayed if they rise before you. Press on—there is light beyond.

THE PURITAN MIGRATION.—The 21,000 English Puritans who came over to New England before the meeting of the Long Parliament have now increased to nearly 13,000,000. According to the most careful estimates, at least one-fourth of the whole population of the United States at the present moment is descended from these men. Striking as this fact may seem, it is perhaps less striking than the fact of the original migration when we stop to contemplate it in its full meaning. In these times, when great steamers are sailing every day from European ports, bringing hundreds of emigrants to a country, which is at least as far advanced in material civilization as the country which they leave, the arrival of a thousand new citizens each day has come to be a commonplace event. But in the seventeenth century the transfer of 21,000 well-to-do people, within twenty years, from their comfortable homes in England to the American wilderness was by no means a commonplace event. It assumed somewhat the character of the migration of a whole people. In the quaint thought of some of our forefathers themselves, it was aptly likened to the exodus of Israel from the Egyptian house of bondage.

The German Government has decided to prohibit the importation of American swine, pork and sausage meats, "because," a cable dispatch informs us, "of the frequent existence therein of trichinosis and other lurking perils to men and animals." Germans everywhere will doubtless regard this as all right, but when in American States it is proposed to prohibit the manufacture and sale of certain liquids because of the—not "frequent" merely, but universal "existence therein of" alcohol—a "lurking peril to men" more deadly and dreadful even than trichinosis, in that it destroys both body and soul, these same Germans are indignant and horrified, and cry out against the attempt as a blow at "personal liberty." Yet what fair-minded person will venture to say that the latter prohibition is not more urgently demanded by the true well-being of a nation, and people, than the former? Is not the prohibition of the importation of American pork into Germany as great an outrage upon "personal liberty"—just as emphatically a "sumptuary law," about which we hear so much nonsense—as the prohibition of the liquor traffic in the United States? Let our German friends look candidly and fairly at the two cases, and admit the truth.—*Detroit Lever.*

A Northern man has recentiy paid a dollar to a Southern farmer for a turkey he stole during the war. If this movement should become general, the South would soon be the "moneyed" end of the country.

The Mexican lady without arms, who plays the piano with her feet, must be a fine performer. She throws her soul into the music.—*New Orleans Picayune.*

The reason that æsthetes so admire the stork is that he can stand for hours on one leg, and look as though he didn't know anything, and didn't want to.

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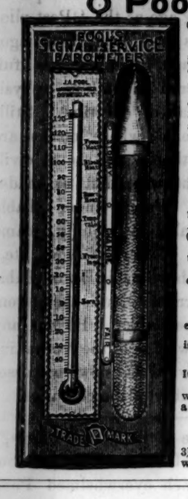
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The Pacific.

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TAKE NOTICE.—LIBERAL OFFER.—We will send THE PACIFIC to any new subscriber from this date to January 1, 1884, for $2.50. Any person sending us $7.50 with three new names, shall receive four copies of THE PACIFIC for one year.

Among recent deaths in the ministry we feel a personal loss in the departure of Dr. J. M. Manning, of the old South church, Boston, who died during a visit to Portland, Me., Nov. 29th. After a brief pastorate in Medford, he was called as colleague with Dr. Blagden, twenty-five years ago. His career in the Seminary at Andover, where we knew him, was full of promise, and he sustained a high reputation as a scholar and minister, till health began to fail, about a year ago. A still closer grief comes to us in the sudden decease of Dr. Ephraim Flint, of Hinsdale, Mass., who was called home on the 28th of Nov., just as he was completing his 54th year. A classmate at Williams, and a dear, good friend—he has pursued his quiet way as pastor for 15 years, trusted and loved by all who knew him. He had previously to his pastorate been a successful High School master at Lee and at Lynn. He has been one of the Trustees of his Alma Mater for several years. Such men as he are the salt of the earth.

Who can say that the fire-cracker does any honor to the inventor, or to the nation most fond of it? Yet, horrible as it is, it has had great popularity. It may not be more disturbing than whistles, fiddles, drums and trumpets, but it seems to go off of itself, to have an individuality, and to take a sense of its own importance. We are glad, therefore, that the city puts its foot on the mean and dangerous explosives, and frowns on it as barbarous. Some young barbarians may still amuse themselves with it (annoying others more), but we hope its days are numbered among us. As to the rest, why not have music instead of screeching during the holidays? Is there not wit enough in America to put harmony instead of discord into the trinkets and trumperies so common at this time of the year?

The Congregationalist says of Thanksgiving, "Let us keep the feast in loving remembrance, that it is the most *New England* of all our days." Admit it. Then what becomes of Forefather's day? But for the landing at Plymouth, where Thanksgiving itself? Is not the 21st of December the day to celebrate, after all? Can it not be celebrated all over the land, all around the world? Is there a country, state, province or city on the globe in which are no descendants, by blood or adoption, of the Pilgrims? Right here around "the Bay" we have men and women enough proud of their descent or heritage to fill the largest church in the city. But will they do it when the day comes? Will they half do it? We shall see. It will come next week. We bespeak for it a joyous welcome and a better celebration than it has had for many a year.

One of the pleasant things about the recently published memoir of Mrs. Prentiss, is the appreciation which that minister's daughter and minister's wife had for the pastoral office and work. We have known a minister who said that he had two boys, and he would be sorry to have them enter on the sacred calling. We have known sons of clergymen who have had a great repugnance to their father's profession. We do not want to say that we ever heard a minister's wife or daughter ever speak slightingly or unpleasantly of that vocation. Our estimation of such wives and daughters is such as not to allow us to admit that they ever speak unadvisedly with their lips concerning this matter. Nevertheless, it is enjoyable to us to read in a letter of Mrs. Prentiss to a young lady friend: "If I were you, I would'nt marry anybody but a minister. It gives one such lots of people to love and care for!"

It seems that the Rev. E. Y. Hincks, to whom reference was made last week as appointed to a professorship at Andover, had already returned from Germany, and we regret to notice the death of Mrs. Hincks at Andover, on the 25th of November. It is also stated that Prof. Park had recommended Mr. Hincks for the professorship at Montreal, in the Congregational Seminary there.

A £3,000,000 fire was reported in London last Thursday night, and on Friday Paris was inundated. "The water had reached the heart of the city, and had invaded the Chamber of Deputies."

Dr. W. O. Ayres, formerly of this city, in an article in the *American Naturalist*, for November, takes ground as a scientist in favor of the existence of "primitive man" as long ago as the "Post-pliocene" age. This was long, long ago. It was a "stone age;" yet man was full grown, and differed in nothing, physically, from the man of our time. Still, the "primitive man" whose marks are found here and there, was never civilized. All that he was, did, or made, was barbarous. From under Table Mountain, in Calaveras county, came mortars, pestles, platters, beads, etc., which men must have made before Table Mountain was formed—that is the reasoning, and it may be correct. But for any very definite knowledge of the "primitive man" we must await the slow processes of the years, possibly of the centuries.

These are some of the "ember days," and their ashes fall thick around us, but not like those which overwhelmed Pompeii. And yet, if we sit still and allow them to accumulate around us, we may find our feet clogged, and our movements embarrassed. Cinders and ashes are inevitable, it may be, but they are not good to sit among, unless we need them to absorb the tears of our penitence for sin, or to correct our acidity like an alkali. Let the embers come if they must, but let us be alert, alive, astir, as ever, and not allow them to be heaped on our heads. An atmosphere full of ashes is one of danger to the drowsy who may sleep and suffocate.

What a sad, miserable affair that between De Long and Collins in the Arctic ocean. De Long's account of it, published in the *Bulletin*, last Monday makes one heart sick. Caught in the ice, drifting away toward a terrible destruction, and yet, in that little doomed company, charges of insubordination and suspension from duty. What a sad conversation between those two intelligent Americans in the cabin of the *Jeanette*. And all about a small matter—so much exercise on the ice every day. And yet, in that small matter was the question of rank and regulation, and unquestioned obedience to orders. It seems as though the matter should have been managed in a better way. What an opportunity for a kindly interchange of views, in a gentlemanly manner. If these two men in desperate circumstances had worked and counseled together as friends, who knows but that they and those with them would be alive to-day? Is it possible that such antagonism was continued until starved or frozen, they were buried under the snows. Was Collins suspended from duty until mustered out in that awful death. Every one must hope that those two brave men died at peace with one another and with God.

How many sympathetic shudders we had last week, when informed that all the region east of the Rocky Mountains was freezing deep, with the thermometer ranging from zero to 40 degrees below zero. There must be a mistake about the mild winter predicted, and the ice dealers must be rubbing their hands at the prospect of a bountiful harvest. So long as the contest is about what men can do on *terra firma*, the Pacific Coast yields to those of no other people beneath the cope of heaven; but when it comes to what nature can do in the line of meteorology and range of temperature, we give up the strife. We are too mild, sunny, and peaceable for any such rough conflicts.

Among the things left undone by our Congress last year was that of a territorial government of some sort for Alaska. "This vast territory, containing 850,000 square miles, equal in extent to all east of the Mississippi river, and north of Georgia and South Carolina, possessing inexhaustible forests and coal deposits, rich in minerals, abounding in fish to supply the world's needs—this country, the securing of which Secretary Seward considered the most important official act of his life, stands neglected, unaided and alone." There are no provisions, well recognized, for the protection of life, liberty and property. There is no civil court of the United States nearer than Portland—a thousand miles away. Capital and enterprise will not venture into such a region till they can be protected. It is relatively a mild-climated region, and may have vast areas of productive soil. It is a shame to this administration that it is doing so little for our coast, and so near to nothing for the new Northwest (as though Dakota and Manitoba were the new Northwest). Has Governor Seward no followers, no heirs to his political wisdom? Are there no public men with an "outlook"?

How often we hear people say, "What a grand thing for this city would be the beautiful, cold, clear, pure water of Lake Tahoe! How we would love to drink great quantities of it! What health it would bring!" And with a sufficient outlay we might have it. A course could be made and pipes could be laid away down the Sierras, and through the valleys, and along the streets of this great and growing city. Yes, it would be a grand thing to be able daily to slake our thirst with deep draughts of pure water from that mountain lake. But a grander thing—yes, infinitely grander—would be draughts of the Water of Life. To have that Water, of which if a man drink he shall "never thirst" more, why, that would be joy and health and life and peace. Well, that Water of Life we can all have if we *will*, if we *ask*, if the course is made, and the pipes are laid, and the Water is brought. The outlay to bring it was infinite expense. God has this Water of Life enough for every one, and He wants us all to partake. He gave his Son to die that we might have this Water; and anyone, no matter how poor or sick or sad, can receive for himself, right from the hand of God, without the intervention or intercession or help of priest or any other man, this costly, most precious Water of Life, if he himself will earnestly, penitently ask for it. Yes, thank God, thus every one may receive and must receive if he now or ever finally gets this Water. But while every one in this city, probably, would like to drink Lake Tahoe water, and pay a good, round price for it, too, thousands here will never even *ask* for the Water of Life, unless Christians who have tasted and drank deep of it are like pipes running through all these streets to bring the need of it, and it alone, to weary, thirsty ones. God wants agencies through whom his spirit, his love, the Water of Life, may be brought to the knowledge of and the acceptance of poor, weary, sinful people. Oh, for men and women who will make it their great business to bear the life-giving stream from the throne of God to sinners all about us.

The Important Topic.

Some weeks ago, in a private letter to the writer, an eminent man, not far from Boston, said to us: "If I were in your place, I would pay special attention to the doctrine of the inspiration of the Bible. All our younger theologians ought to be devoting their time to the subject; for this is the subject which, within the next ten years, will excite the greatest degree of attention. Eschatology will, perhaps, equal it in interest, but I rather think will take the second instead of the first place in the popular regard."

We have felt the sagacity of our correspondent, in view of the remarkable utterances of Dr. Geo. Ellis, of Boston. Dr. Ellis has been for years a foremost man among the Unitarians. He has deserved his high position among them by reason of social and literary, as well as theological, distinction. In a recent paper he has told his brethren with unflinching plainness that the system of doctrine contained in the Bible is that known as evangelical, He assures them that in the great controversy between the orthodox and Unitarian fathers during the earlier part of this century, the latter were worsted. It should be remembered that the frank critic who tells this unpalatable truth is himself the author of the principal history of that controversy. Besides, Dr. Ellis is no iconoclast, as Theodore Parker, nor is he a rash man venturing beyond his depth, as some younger men we might name. He is a man of conservative scholarship, a careful student of history. For him to say that the system of doctrine yielded by the scriptures is the evangelical system, means a great deal. No wonder that other prominent men of his denomination have hastened to say that they do not endorse his judgement. Nevertheless their nonendorsement has only drawn him out into a fuller statement of the reasons on which his judgement is based. But why, then, is not this plain-spoken theologian himself of the evengelical faith? Simply because he cannot accept the Scriptures as an inspired book. Its writers, excellent for their age, and excellent in their measure for all ages, were yet not come to the light of our present century. They brought along with them conceptions of God and of the future state which were defective. The only way, therefore, to maintain liberal doctrines, is to take an independent, critical and eclectic atitude toward the sacred writings. But when it is conceded that the Bible teaches the evangelical theology, how obvious it is that the subject which must excite the greatest degree of attention is that of the reliability of the Bible.

There has been quite an excitement at the Michigan Saate University (Ann Arbor), caused by a complaint of one of the students of the medical department, against one of the Professors of that department, that said Professor is in the habit of making uncalled for remarks, during lectures, derogatory to Christianity. The complainant is the Rev. G. F. G. Morgan, well known in this State, who is studying medicine at Ann Arbor. The matter has spread widely through the local and Detroit papers. The Faculty of the Medical Department at first sustained Mr. Morgan (when charged by Prof. Frothingham with falsehood), but afterwards voted that Mr. Morgan had overstepped his privileges and had exaggerated important points in his letter to President Angell, but they did not wish to impeach the veracity of any student or witness. Evidently this Professor, who is an extreme "liberal," has too freely indulged in sneers and slurs regarding religious people, and has eulogized such men as Paine and Ingersoll, before his classes. This is not denied. Of course Mr. Morgan had a right to take exceptions to such remarks, during lectures, where they were gratuitous, and entirely uncalled for; and the faculty ought to have had the courage to say so, even if Drs. Frothingham and Maclean did threaten to resign. The Professor was at fault, and some censure should have been passed upon him; and not, by implication, on Mr. Morgan. However, the end is not yet. This gentleman, or any other, will have to cease, though in a State institution, from disparaging Christianity while professedly lecturing on medical topics.

S. S. S. S.

Bro. Drahms, of Martinez, was the first to remit the material aid, his church, not contenting itself with paying the interest on its Seminary note, but making a very sensible reduction in the principal. But he gives us only the text of his discourse—a good text—from which, doubtless, his people heard a good sermon. It was this: Is. xxxiii: 3: "Wisdom and knowledge shall be the stability of thy times and strength of thy salvation." Bro. Sink, of Redwood, with a remittance of $9, gives us also his text: Is. i: 17: "Learn to do well." The practical application of the text was in the undoubted truth that Hopkins Academy and the Pacific Theological Seminary were the very places in which this lesson of well-doing could be well learned. Bro. Frickstad of San Juan, with a remittance of $5, lets us know that he preached on Luke x: 2: "The harvest truly is great, but the laborers are few." Out of this word of the Master, came easily a plea for the Seminary. Our field is great, but our laborers few. This Seminary must become our chief source of supply. Therefore it must be sustained.

1. Churches must look up young men to send there.

2. Parents must consecrate their children to the work.

3. All interested in the Kingdom of God must contribute means towards its support.

Bro. Jones, of South Vallejo, gave his people sound doctrine from 2 Sam. vi: 20: "Then David returned to bless his household." The pious king had been away fetching the ark to Jerusalem from the house of Obededom; and when the whole ceremony was over, he returned to bless his own family. What a contrast to the man in North Vallejo, who, the other day, returned home drunk, locked his family in the house, and set the house on fire! Now the question is, How can we be a blessing to our families?

1. By example, in piety and sobriety and holy life. Practice is better than precept. When the question was asked to the native Christians of Madagascar, "What induced you to become Christians?" their answer was, "not sermons," etc., but the changed life of others who had become Christians. The thief has become honest, the drunkard sober and the unkind gentle in his home. What a blessing it is when the head of the family can conscientiously say, "Be ye followers of me, even as I am of Christ."

2. By a wise and judicious government. The tendency now is to be too loose in the family government. The *Record-Union* is complaining that boys and girls are growing up to be hoodlums in Sacramento, and that their parents have no control of them. This sounds as if Solomon was right when he said, in effect, "Spare the rod, and spoil the child." Judicious government is a great blessing to the family. This would stop the cigarettes and tippling and Sabbath-breaking and card-playing and swearing, and other vices, which are prevalent among the children of California.

3. By precepts. By admonishing children not to go into the society of the vicious and vulgar. Many a pure mind has been filled with lasciviousness and ruined by the evil communications of the wicked. Telling Bible stories and teaching Bible truth to our children, as his grandmother, Lois, and his mother, Eunice, did to little Timothy, is like dropping seeds into good ground.

4. By praying with them and for them, and leading them to the sanctuary.

5. We may bless our families by giving them Christian education. I have been aching to reach this point. Some parents are very industrious to gather up wealth for their children, but they are neglecting their souls. They are very busy gathering up silver and gold for them, but they are neglecting their education. It is a moral wrong and a fatal mistake. The dollars can be spent in riotous living, but college instructions and Christian education abide. I had much rather bequeath a liberal education to my children than to bequeath $20,000 in money, without education. There are noble facilities now right at our doors for this blessed work. Hopkins Academy has been handsomely endowed by Mr. Hopkins, and by our churches, so as to do efficient work. The Seminary is now ready to receive more young men, to prepare them to meet the great demand of our country. Ohio needs thirty-four men to supply fifty-seven feeble churches which are vacant. Illinois wants men and money to occupy twenty-nine new fields. Nebraska wants nine missionaries immediately to supply eighteen places. Michigan wants twenty-five missionaries to occupy new fields, and supply vacant churches. The call for more missionaries from Dakota and Minnesota is very loud. The call from the Pacific Coast is equally loud. Our Seminary is prepared to train these missionaries to fight the battles of moral evil. Lycurgus enacted laws that all the male children belonged to the State, and a band of hardy soldiers was trained which made Sparta the mistress of all Greece. We need a well-trained band of Christian soldiers now to meet the exigency of the time. The forces of darkness and light are clashing with a tremendous force in California. The sacredness of our Sabbaths, our homes, and sanctuaries is menaced by an unscrupulous generation. I hope the time is not far distant when every family in the land will dedicate *one* of its sons or daughters to be either a home or a foreign missionary.

[Outline of a sermon preached by Rev. Dr. I. E. Dwinell in Sacramento, on Seminary day.]

Text—Dan. xi: 33: "They that understand shall instruct many." The word translated "understand" implies religious knowledge, while the word "instruct" has a general meaning. The prophet refers to a time when religious people should act as public teachers. Taken out of the past, and applied to our own times and circumstances, the text justifies the subject:

"There should be Schools under the Guidance of Christian Teachers."

I. Such schools are needed: (a) Because they appeal to the highest motives for study. (b) Because they contribute the best influence to aid in the moulding of character, at a period when it is most susceptible, and when it is rapidly taking fixed forms. (c) Because they put knowledge in its true setting, in its natural relations to God, man and nature. (d) Because they stimulate the public schools to do more for the moral training of the children than they would otherwise do. (e) And because many parents desire Christian schools for their children, to continue the style of instruction begun at home; and other parents desire this for theirs to supply a felt deficiency of home training.

There must be, then, Christian schools.

II. Who shall supply the demand? (a) The initial steps must, of course, be taken by Christian people, though many persons not connected with any of the churches heartily co-operate and give freely for the object. But none have been more given to this kind of work than Congregationalists. They have some special adaptations for it, in their long experience, spirit, and traditions; in the breadth and catholicity of their methods. Congregationalists never planting or controling a school in an ecclesiastical way, but always by individual efforts outside of ecclesiasticism; in the spirit of their schools, which are in the broad sense, simply Christian schools, never sectarian. Congregationalists, therefore, are peculiarly adapted to take an active part in supplying the public need. Not to do it would be to be recreant to their traditions, their providential mission, their high privilege.

III. What have we Congregationalists attempted on this coast?

(a) They took a conspicuous part in founding the College of California.

(b) We have established the Pacific Theological Seminary and the Hopkins Academy. In these institutions we have a fine corps of professors and teachers, an excellent site and buildings, worth at least $75,000, two professorships endowed of $25,000 each, and $30,000 invested to pay insurance and taxes, make repairs, and aid in developing the Academy, and *no debt*.

IV. What we aim at: We design to secure a first class Academy, the equal of any in the land, an Academy like Phillips Academy in Andover, or Exeter. And in the Seminary we aim to furnish a careful and thorough course of study and training for young men of promise who feel that they have a call to preach the Gospel at the least possible expense to them. We have made, by the blessing of God, through the generosity and self-sacrifices of good men, a fine beginning, and now we ask Christian people to bear those Institutions on their hearts, pray for them, and help them, and consecrate your sons to Christ; and if you send them away to school, send them there, and consecrate some of them to the ministry, and put them on the way to the Seminary.

The *Herald and Presbyter* of November 22d has an article by Rev. Rollin A. Sawyer, reciting the benefits Presbyterianism would be to New England. In making the calculation the old rule of three, of Daboll's arithmetic, by which our fathers solved nearly all problems, will be useful. Let the statement be made in this way: If having two Presbyterian professors at Andover Theological Seminary, and the attempt to get a third killed that prosperous institution, how much Presbyterianism will it take to save the Congregational churches of New England? : :

The fifty-second anniversary of the ordination of Rev. A. B. Earle, D. D., the evangelist, was observed Nov. 14th, by a social reunion at his residence at Newton. Speeches of congratulation and reminiscence were made by several clergymen and others; congratulatory letters were read, as were also poems, and hymns sung, and a collation was served. Dr. Earle is a native of Trenton, N. J., where he was also ordained. He was settled for some years in Amsterdam, N. Y., and has labored as an evangelist in every State in the Union except Florida, and in several of the British Provinces. In his response he stated that in his labors he had, in one form or another, in various parts of the country, had the co-operation of twenty-two different denominations.

That fast old friend of THE PACIFIC, Bro. Blakeslee, writes from Fresno county: "My health is quite good. I hope the Lord will use me here for a good work." The work he has surrounded is too great for one man.

Home Missionary Cal.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Work, Progress and Prospects in Los Angeles.

The General Association of California, perhaps, never did a wiser thing than when it held its twenty-fifth session in Los Angeles, in October, 1881. It gave courage and strength to the church which greeted the Association so cordially. The new life and cheer have been sustained from that day to this, and the tide which turned just then has been "a flood" ever since. No church in Los Angeles has a more rapidly growing congregation, a more united membership, stronger management of its financial affairs, a pastor better loved, and an outlook fuller of promise and encouragement than ours. The little brown building or chapel, perched so inconveniently on its stilted steps, has been sold for a fair price. A sitely lot on the corner of Third and Hill streets has been bought, and the brick foundation for a fourteen thousand-dollar house of worship is already laid, and the lumber and other material for the superstructure on the ground. When finished, it will be the comeliest and most stately church edifice in Southern California, and will hold more people than any other Protestant church.

When the question of church-building was first raised, six thousand dollars was the limit, and even this was impossible without $3,000 from the Union. While taking time to deliberate, the city kept growing, and grew so fast $6,000 would not meet the demands of such a growth—nothing less than $10,000, and most all of it from the same parties who were pledged to the $6,000 enterprise. Now the demand is for $14,000. The city claims a population of 20,000. Over thirteen hundred buildings have been erected and are in process of erection, since January. At the rate immigration is coming in, Los Angeles, before July, 1883, will have over 25,000 inhabitants. It will not be many years before Oakland will have to look to its laurels as the second city of California. We never claimed to be a prophet, but we remember, distinctly, saying seventeen years ago, after our first visit here, that "the time would come when Los Angeles would be the second city in the State." Some of the wise men smiled. It is our turn to smile.

A fourteen-thousand-dollar church, therefore, is a necessity, and the number to build it is but a little larger than the smaller one of $6,000. Of course the burden is just so much greater on the builders, and the help from the Union a greater necessity now than then. So they say and feel, and we confess we share the feeling with them. If the Union should say, "You are richer now; more of you, and you can build without our help," it would do irreparable mischief. It was the promise of the Union that gave the church its first and best inspiration to attempt what seemed an impossibility, to wit, to buy a lot for $6,000, and put a six-thousand-dollar house on it.

It is the confidence of the church in the good faith of the Union that has kept up the courage of the few—for few they are, compared with the work to be done—in the enterprise, as it enlarged itself almost threefold on their hands without giving them the extra proportionate help. All this about the Union, etc., because it has been freely and pointedly said to us by parties who, in half a day, took in the whole situation, "that the church didn't need a dollar from the Union."

We know of no church that really has done better than this. In the midst of church-building it might have asked the same Missionary help it had last year. Instead of that it assumed self-support. Recently it has honored itself in all this region by placing its pastor in a position to work to his utmost in the matter of visiting and calling upon strangers as well as members, consequently increased their ability and members.

The coming in so suddenly of so many from abroad, the pastor soon found his list of names so formidable, and the distances so magnificent, that he came to a standstill—for no man could do the necessary walking, or even one-half of it. He must have a horse—but with this bristled the next thing—no money. Who found it out we do not know.

One morning last week, there stood before the pastor's door a fine black horse, worth $200, harnessed up in a new harness to a new top-covered buggy, furnished with a robe, whip and a pair of gloves—all of it a present to the pastor. Nor was this all. He was further informed that the keeping and care of his horse, etc., for one year, was provided for at the nearest livery stable. The

surprise can be imagined, but it does n work off like a nine day's wonder, but it serves as a most grateful stimulant to his daily calls and his appreciation of a generous and noble people.

It is easy to connect many of these things with the uplift and impulse that came to this church and people from the meetings of the General Association of 1881.

Compared with some, as a denomination we are not very strong in the country, but once strong at the center, then will come the country.

Religious Intelligence

Pacific Coast.

Rev. W. H. Cook presented the topic "Almost a Lost Art" at the meeting of the Congregational Club last Monday.

Amongst the visitors were Rev. Dr. Dwinell, of Sacramento, and Reverends Messrs. Marsh, Bromley and Hackett.

"The Proposed New Charter" will be the subject at the Club next Monday.

Rev. C. D. Barrows' subject on Sabbath evening, in the First church in this city, was "The Young Man's Riddle of Capital and Labor," including the important question of immigration.

Rev. T. K. Noble's subject last Sunday evening was "Christianity and popular amusements—the pagan theory."

Rev. Dr. Beckwith occupied the pulpit of the Green-street church in the morning, Rev. John Kimball supplying for him at the Third church.

Rev. Dr. Benton officiated at Bethany church.

Dr. Mooar preached at Plymouth-avenue church on "Confirmation of the Disciples in their Faith." He occupied the pulpit at Mills Seminary in the afternoon.

At West Oakland Rev. W. Frear delivered his twelfth sermon on Bible characters, taking up the character of Nehemiah.

Rev. Joseph Rowell, of the Mariner's church, preached on Temperance Sabbath morning. At night he discoursed on the words, "I have five brethren," points in which were, every one here will be reproduced hereafter, our influence shapes the lives of others, and all in the other world are longing for the salvation of those here.

Rev. Aaron Williams spent last Sabbath in preaching to the Welsh in this city.

Dr. McLean lectured Sunday evening to young men, on "Politics a Poor Trade to Live By."

It was Seminary Sunday at Golden Gate church. The pastor preached upon "The School of the Prophets." A collection of ten dollars was taken for the Pacific Theological Seminary. The Sunday-school was largely attended.

Rev. H. E. Jewett preached at Redwood city, Sabbath morning, on "Obstacles in the accomplishment of Enterprises given us by God." "Lessons from the "Transit of Venus" was the topic of Rev. R. H. Sink in the evening.

Rev. J. T. Marsh preached at Antioch in the morning on "The Blessedness of Purity of Heart," and at night on "Christ's Forgiveness of Sinners."

Rev. J. A. Jones preached at South Vallejo on "The Stages to Ruin" (Gen. iii: 3, 4), and "Salvation of the Lord." (Jer. 3: 23).

The Old Folks' concert, a benefit to Washington Elliot, in the Metropolitan Temple, in this city, last Thursday evening, was excellent. If you want a good old time, get Mr. Elliot and his well-trained singers to pay you a visit.

At Petaluma, the Sunday-school held a very successful Thanksgiving concert on Sunday evening, Dec. 3d. The church was crowded.

At the last communion in the Congregational church in Benicia, three new members were received, two on profession and one by letter. A very successful course of lectures, given in the church on successive Tuesday evenings, closed last week.

A private letter received last week from Stockton says: "Our people are well pleased with the new minister, Bro. Kirby, and strangers and outsiders who have heard him all speak of him as a man of more than ordinary ability. We anticipate a prosperous time for our little church. We have had a better attendance the last four Sundays than any four successive Sundays, I think, since Mr. Post left us. Last Sunday we celebrated the Lord's Supper, and three were received into the church, one by letter and two on confession of faith; also five children were baptized.

Mr. Marty, father of Rev. I. M. Marty, is visiting his son in Rio Vista, and expects to remain in California for the winter. A correspondent says: "A good father, and a gifted, consecrated son; you have no Congregational minister, in California Association, so young, and yet so wise in Christian knowledge as our beloved pastor. Mrs. Marty and infant are visiting her bereaved father in Kansas City, Mo."

Sabbath, Dec. 3rd, was a day of gladness to the Antioch church. Congregations were larger than usual, and an excellent sermon was received from the worthy pastor, Bro. Hager. Seven persons united with the church. Mrs. E. P. Stevens, of the Good Templars, lectured in the church in the evening to a crowded house. The work of Mr. Hager in that field is very highly appreciated, and he leaves with the deep regrets of the good people there, for work in the foreign field.

The third anniversary of the Marysville Chinese mission was held in the Presbyterian church in that city, last Sabbath evening. The exercises were conducted by Rev. W. C. Pond. The house was full; "there was close attention and deep interest. The exercises were among the best we have ever had anywhere on such occasions." After the anniversary at 9 o'clock, the members of the Bethany church, Marysville, with a few American friends, celebrated the Lord's supper at the Mission home. Four were baptized. The church, which was organized one year ago with nine members, now numbers fourteen.

Other Denominations.

PRESBYTERIAN.—The Central Tabernacle are having a holiday sale this week. ——Dr. Sprecher preached in Alameda last Sabbath, and Rev. R. L. Tabor occupied the pulpit in Oakland.——Five persons were received to the Livermore church last Communion Sunday.

Rev. John Hemphill preached his farewell sermon on Sabbath morning in Calvary church. He goes East Thursday, to enter upon his new work in Philadelphia.

Mr. Hemphill was tendered a farewell social in the parlors of Calvary church on Monday evening. Befitting resolutions were presented, backed up by a present of $1,023, which was presented by Mr. Romaine. Mr. Hemphill responded happily. Dr. Sprecher was present, and made an appropriate address.

CUMBERLAND PRESBYTERIAN. — Dr. Bushnell is preaching a series of sermons on "After Christianity, What?"—— Rev. S. S. Patterson and wife, of Borden, ware enriched on Thanksgiving day by receiving a beautiful album quilt, and an acceptable purse from appreciative friends, ——Rev. Mr. Knowles, of Merced, has returned with his family to Illinois.

METHODIST.—Special services in Nevada City have already resulted in eight persons being received on probation.—— The work at Red Bluff is very hopeful. Christians are being quickened, and members added to the church.——The Napa Collegiate Institute grows more rapidly than ever.

METHODIST SOUTH.—The foundation of a Female Seminary has been laid at Las Vegas, New Mexico.——Rev. J. C. Simmons of this city has been preaching and lecturing in Modesto.

Temperance.

Mrs. E. P. Stevens, of this city, has organized a lodge of Good Templars in Antioch, with forty members, some of whom are substantial business men, and filling important offices. Mrs. Stevens' labors in Antioch are highly spoken of and are said to have given "courage" to the Temperance workers there. The Antioch *Ledger*, the local newspaper, is pronounced and outspoken on the side of Temperance.——Rev. E. F. Dinsmore will commence work shortly as a lecturer for the Good Templars.——Rev. C. A. Bateman is doing very efficient service for Temperance in some of the northern counties.

Academy Notes.

The term closed at Hopkins Academy on Friday last, after a week spent upon written examinations. The number in attendance at the close was fifty-three, of whom forty-one were boarders. A larger attendance is looked for at the beginning of the next term, January 2d.

During the five months past there has not been a case of sickness among teachers or pupils.

Five beautiful medals, two of gold and three of silver, have just been received by the Principal, from a friend of the school, for distribution on the 1st of May next, to those who shall have excelled in mathematics, in deportment, and in gymnastic skill. Prizes in money have also been offered for excellence in debate, in declamation, and in composition.

A few weeks since, the school had its field day, with prizes for running, jumping and turning on the bar.

During next term, special attention will be given to elocution under the direction of Mr. W. C. Merrill, of the Seminary, who has had experience and acquired a reputation as a teacher of voice culture at Amherst College.

Congregational Academy, Steilacoom W. T.

DEAR PACIFIC: The new Academy building at Steilacoom is being carefully and substantially refitted and repaired, within and without, and appears, as one approaches it, almost like a new building. In addition to the lots on which it stands, thirty-eight additional lots have been procured by the Trustees, either by donation or purchase.

A complete set of modern school furniture, including maps, charts, etc, are provided for, and we learn that a library of over a thousand volumes has been donated by the town, and will be on the shelves prior to the opening, immediately after New Year's.

The outlook on the north, south and west is one of the finest on Puget Sound, as one views it from these spacious grounds.

Steilacoom is noted for its healthfulness, and this is true to the facts, for out of the seventy-five children in that school district, not one has been known to be sick during the entire year.

Parents who are seeking special educational advantages for their families cannot do better than to take up at least a temporary home in this quiet, orderly town, with its cheap rents for comfortable dwellings and fine productive gardens. The Trustees have secured the services of Prof. A. T. Burnell, once connected with our Territorial University, and more recently associated with Rev. E. O. Tade, at Alden Academy, on Fidalgo Island, as the principal of this new institution.

And now for Alden Academy, on the Lower Sound, and Steilacoom, on the the Upper, we bespeak the wise patronage and heartiest sympathy of all our churches in Western Washington.

S. G.

Houghton Parsonage, Nov. 25, 1882.

Y. M. C. A.

NOONDAY PRAYER-MEETING.

[All requests should be addressed, Noonday Prayer-meeting, 232 Sutter St.]

Monday, 4th.—"The book for young men": Ps. cvix: 9-14; 2 Tim. iii: 14-17. The leader, Mr. Jas. B. Roberts, said every verse but two of this Pslam refers to the Word of God. If we are looking after the truth, we will search the Scriptures, prayerfully and carefully, and our lives will be as our hearts are. "Be ye holy as I am holy"; there is no standard below this. If we treasure his Word as we do riches, we will be happy indeed.

It is very important to teach the young to memorize passages of Scripture. There is no question about the Bible being the Word of God, for all Scripture is given by inspiration, and is profitable for doctrine; and all religious errors arise from ignorance of them. A marked degree of interest was manifested, several rising to testify at once.

Tuesday, 5th.—"Christ looks for an unbargaining spirit": Matt. xx: 1-15. Rev. J. S. Bromley said the keynote of this parable would be found in the preceding chapter. All of God's commands the young man had kept from his youth up, yet he lacked one thing. Peter said, "Lord, we have forsaken all and followed thee, and what shall we have?" This parable represents:

1. The householder—whom I take to be the Lord Jesus Christ.

2. The vineyard—which is the world. When we are distributing tracts, or visiting the sick, or preaching the Gospel in the streets, we are working for the Lord.

3. The laborers—who are the saints and have been saved. We are saved by simply trusting in His Word.

4. The time—They worked early and late. Some started the sixth, others the ninth and still others the eleventh hours, but none are called at the twelfth.

5. The reward.

Several followed in the line of thought suggested by the leader.

Wednesday, 6th.—"The wisdom that cometh from above"; Job xxviii: 12, 28; 1 Cor. i: 30. The leader, A. G. Sheahan, said that years ago astronomers had predicted that on this morning, at a certain hour, would occur a phenomenon of great importance to the scientific world. The transit of Venus across the face of the sun. This morning thousands of people on this half of the earth had seen the wonderful fulfillment of that prediction. We admire the knowledge that can fathom the mysteries of space, and foretell the course of the planets, yet it cannot compare with the wisdom of God. There are depths of space it cannot penetrate, and as to what exists beyond the confines of eternity, it can tell us nothing. In this knowledge of Infinity, of a future life, of heaven and eternal happiness, there is but one text-book, the Bible; but one teacher, Christ; but one diploma, the spirit bearing witness within us that we are the children of God. How strange that men who value earthly wisdom so greatly should regard heavenly wisdom so little, and how important that we should seek a knowledge that passes beyond the grave and finite things into life eternal and infinity. And there is but one place at which such wisdom can be found—at the foot of the cross, from the lips of the crucified Saviour. Prayers were offered for a sister and for four young inquirers, and in addition several interesting testimonies were given.

Thursday, 7th.—"Trust not in riches": 1 Tim. vi: 6-19; Prov. xi: 4-28; Ps. lii: 7-8. Rev. Dr. Beckwith conducted the meeting, and said, in opening the service, that he could not do better than to read these Scripture references and leave them for meditation, for the Bible gives no uncertain sound on this subject. If we trust to the riches of this life, we will find that they will take to themselves wings and fly away. We brought nothing into this world; we can certainly take nothing out. "I counsel thee to buy of me gold tried in the fire, that thou may'st be rich." A business man, addressing the meeting, said he heartily agreed with the leader, but he was compelled to say that business men, as a class, were the most neglected of any, spiritually; they were frequently asked for money, but seldom asked if they belonged to Christ. Several earnest prayers were offered for the business men of San Francisco, and the very interesting service closed by singing "Praise God from whom all blessings flow."

Friday, 8th.—"A choice for life": Deut. xxx: 15-20; John vi: 67-69. Mr. John W. Roberts, the leader, drew some very striking contrasts between living a life of misery and one of happiness, and between life and death. He was much impressed with the words "this day," that all joys and sorrows were set apart for *this day;* that we are to provide for *this day*, and not for the future. To whom shall we go, Lord, if not to thee? For thou alone hast eternal life. We should make our choice without delay. Choose ye this day whom ye will serve. The usual numerous testimonies were given, interspersed with song.

Saturday, 9th.—Sunday-school lesson, "His resurrection": Mark xvi: 1-8. The meeting on Saturday is always devoted to the Sabbath-school lesson. Dr. Gibson's method of teaching and illustrating is very efficient, and the meeting is growing in interest and attendance. All our Sunday-school workers and teachers should attend this service, which is one of the most imporant of the Association.

The different departments of Association work have, during the past week, been carried on with unabated interest. The educational classes have a very large attendance, and a marked degree of interest has been manifested in all the various branches of the work. Mr. Currie is conducting a successful series of meetings in connection with the Young Men's Christian Association at Sacramento, and is expected to work with the Oakland Young Men's Christian Association when he leaves that city.

Sabbath School Lesson for Dec. 24, 1882.

BY REV. M. WILLETT.

Subject.—The Kingdom of Peace.

Golden Text.—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi: 9.)

Lesson Text.—Isaiah xi: 1-9.

Introduction.—The prophet Isaiah lived more than seven hundred years before the birth of Jesus. His writings contained so many clear predictions of the Messiah, that he has been called the evangelical or Gospel prophet.

One of these prophecies is the subject of our lesson to-day. "In the previous chapter the prophet has been comforting God's people with a promise that they should be delivered from the Assyrians. Now he goes still further and declares that God will do still greater things for them and give to them their long expected Messiah."

LESSON NOTES.

V. 1. *A rod out of the stem of Jesse.* The word rod here means a shoot, and the word stem literally a stump. Jesse was the father of David. *A branch shall grow out of his roots.* We find the thought of the former clause repeated, after the fashion of Hebrew poetry. The word branch here means a sucker or shoot. When a tree has been broken off close to the ground, a tender shoot often starts up from the roots. The imagery here is very suggestive. In the days of Isaiah, the house of David seemed of little honor. The towering tree had been cut down close to the earth. Let the people, however, keep a good courage. Let them mark a little tender shoot springing from the old root. Jesus Christ was to spring from the family of Jesse at its lowest estate. To-day we are sitting under the shadow of this tree as it spreads over the whole earth.

V. 2. *The Spirit of the Lord shall rest upon him.* The first verse of our lesson refers to his outward obscure condition, while this verse takes up his divine endowment. The Holy Spirit descended upon Christ when he was baptized and abode upon him. The spirit was not given unto him by measure as to others, but in him was all the fullness of the Godhead.

The spirit of wisdom and understanding, counsel and might, knowledge and fear of the Lord. None of these terms is entirely exclusive of the others. By wisdom, generally speaking, we mean the knowledge of the best ends and the best means. Understanding means discernment, discrimination. It is wisdom acting in the affairs of life. Counsel and strength are the ability to plan and the ability to execute, neither of which can avail without the other. Christ also had all knowledge. The knowledge here referred to especially is the knowledge of God. This produces in him godly fear or holy reverence—not fear as we use the word.

V. 3. *Of quick understanding in the fear of the Lord.* Literally "quick scented in the fear of Jehovah," that is, with a most delicate and sensitive perception of the will of God and a keen delight in pleasing him. This may also refer to his apprehension of true piety in others. This is figuratively described as an exquisite olfactory perception such as enables its possessor to distinguish between different adors.

He shall not judge after the sight of His eyes. He will be able to distinguish goodness without fail, from its counterfeits. He will look into the heart of persons and of causes. He will not judge by external appearances.

Neither reprove after the hearing of his ears. He will not be guided in his dicisions by rumors or reports. He will known the real merits of each case.

V. 4. *With righteousness shall he judge the poor.* He will see that impartial justice is shown. The poor have been oppressed in all ages. Christ came as their friend. He was a poor man himself.

Reprove with equity for the meek of the earth. Alexander translates this, "And do justice with equity to the meek of the earth."

With the rod of his mouth. Words of condemnation. The sense is, that while he will defend the poor and meek he will condemn the wicked.

Breath of his lips. A mere breath will be sufficient to effect his purpose.

V. 5. "And righteousness shall be the girdle of his loins." The girdle is mentioned as an essential part of oriental dress, and that which keeps the others in their proper place, and qualifies the wearer for exertion.

The girdle of his reins. The word reins means the inward impulses, the affections and passions. Hence, the entire verse means that righteousness should constitute his preparation *for* work, and should strengthen and control his affections *in* the work.

V. 6. *The wolf also shall dwell with the lamb.* We turn in this verse from the personal qualities of the Messiah to the results of his rule. It is not at all probable that the reference in this verse is in any sense to literal animals, that the reign of Christ would make the wolf gentle to the lamb; but "that the gospel would so change men's cruel natures that instead of devouring and destroying the weak and the inoffensive, they shall become their companions and friends."

A little child shall lead them. We find the climax of the description in this last feature. What a gentle world when the little child can lead the lion and the wolf.

V. 7. *The lion shall eat straw like the ox.* This implies a change in his carnivorous habits. It denotes a change in the animal. The lion becomes herbivorous as at the first, when we are told that God had given to every beast of the field every green herb for meat.

V. 8. *And the sucking child shall play on the hole of the asp.* The asp is a small but malignantly poisonous serpent. It is represented as becoming perfectly harmless, so that an infant can play without danger by the hole where it stays. "The weaned child shall put his hand on the cockatrice's den." The margin of our Bible says adder instead of cockatrice. Others say that cobra is meant. The precise discrimination of the species of serpents here referred to is of no importance. The prevalence of true religion is to destroy noxious influences. When that time comes the children will find no such serpents as our great liquor interests, for instance, to sting them.

V. 9. *They shall not hurt nor destroy in all my holy mountain.* Mount Zion here stands figuratively for the whole kingdom of the Messiah which shall fill all the earth. All cruelty and oppression shall cease.

As the waters cover the sea. As the waters of the ocean fill every cavern and cover every depth, so shall the religion of Christ fill the round world with its influence, forming laws and governments, reforming society, permeating literature, and subduing all men. This has come true already in part. Largely it yet remains to be accomplished.

SPIRITUAL LESSONS.

1. We can but notice the plan of God. He has a purpose running through all times and peoples. Several hundred years before Christ came, that appearance was as fixed as though it were to be the following year.

2. The first coming of Christ was the hope of the Old Testament Church. Our hope is in his second coming and the grand spiritual victories which are to precede it. The fact that so much prophecy has been fulfilled should make us strong in the conviction that the church of Christ is not to be disappointed in the hopes held forth in our lesson to-day.

3. God choses the weak things of this world to confound the mighty. A shoot was to grow out of a stump; it seemed insignificant, and in fact was despised when it shot forth; now we are sitting beneath the shade of it and eating the fruits; to-morrow it will cover the whole earth.

4. How glorious the Christ we serve, in wisdom, power, gentleness and love. What a wonder that the poor should reject him, or the rich and powerful dare to oppose him, when his simple breath can consume all his adversaries.

The California Bible Society has removed its Depository from 757 to 749 Market Street, opposite Dupont, where it will keep, as usual, a full line of the publications of the American Bible Society suited to this coast.

The Depositaries are the firm of Wood & Strickland, who will be pleased to wait on all friends of the Bible cause and Society.

All communications for grants of Bibles for Mission Sunday-schools and humane institutions, and matters of general interest regarding Bible work in California and Nevada, may be addressed to Rev. John Thompson, Dist. Supt. American Bible Society, 1352 Franklin Street, Oakland, Cal.

Last Friday evening the First church, Oakland, held one of its regular monthly socials. Mr. G. M. Fisher, the treasurer of the debt-extinction fund, was called upon to make a few statements concerning the financial condition of the fund at present. He stated briefly that the total pledge on the books amounted to $45,323.10; the total number of subscribers, 301; total number of subscribers who have paid in full, 140; the total amount paid up to date, $24,058.08, $75 of which was paid last night; subcriptions yet due, $21,234.02. Of those subscriptions still unpaid, all run six months, and some eighteen months. Dr. McLean then made a few statements in regard to the sources of the finances received. The Ladies' Aid Loan subscribed $2,500, to be paid in two years. They have already paid $1,157.50, and that, with the amount in the jugs to be broken, will bring it up to half, whereas they were not required by their subscriptions to raise but a quarter of the amount in six months. The Sunday-school pledged to raise $2,250 in two years, and have raised already $900. The Congregational Chinese Association subscribed $87.50, and have paid $90. The choir promised $1,000, and have paid $600. The young ladies of the Snell Seminary subscribed and have already paid $100. Mr. Edward Kimball was next called on, and in a short address expressed his pleasure at the rapid progress which was being made in raising the debt. He related several short stories which were particularly amusing, telling how different persons had denied themselves many pleasant things in order that they might help to raise the church debt with the money which would have otherwise gone for their pleasure. He thanked the audience for the hearty personal greeting which had been tendered to him, and retired amidst enthusiastic applause. Next was introduced the great California jug breaker, Mr. Kellogg, who was dressed in a tib and apron and with a duster. Assisted by Mr. Hawley, he proceeded to break open about a dozen little brown jugs. Out of eleven jugs so broken $43.42 was obtained, averaging nearly $4 to a jug. These little brown jugs are sent out by the Ladies' Aid Loan to private families, who, instead of spending their small change uselessly, deposit it in these jugs, which are at intervals sent back, broken, and the money taken out. They have on hand at present about 140 unbroken jugs containing small change. A short time before ten o'clock the audience partook of refreshments, which were served in the adjoining rooms, and then went home with lighter hearts, knowing that half the battle was over. The social was the largest which has collected in the church for some time, over 400 being present.—*Oakland Tribune.*

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Home Circle.

The Saviour's Coming.

"The Saviour comes! by ancient bards foretold:
Hear him, ye deaf! and all ye blind behold!
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day;
'Tis he the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear;
The dumb shall sing, the lame his crutch forego,
And leap exulting, like the bounding roe.
No sigh, no murmur, the wide world shall hear;
From every face he wipes off every tear.
In adamantine chains shall death be bound,
And hell's grim tyrant feel the eternal.

* * * * *

No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a plough-share end.

* * * * *

The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead.
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrims' feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleased the green lustre of the scales survey,
And with their forky tongues shall innocently play.

Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See a long race thy spacious courts adorn;
See future sons and daughters, yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabean springs!
For thee Idume's spicy forest's blow,
And seeds of gold in Ophir's mountain glow;
See heaven its sparkling portals wide display,
And break upon them in a flood of day!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts: The Light himself shall shine
Revealed, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay
Rocks fall to dust and mountains melt away;
But fixed his word, his saving power remains:
Thy realm forever lasts, thy own Messiah reigns! —*Pope's "Messiah."*

Animals and Music.

Animals of all kinds are more or less susceptible to the strains of music, but especially is this the case with sheep, perhaps not the animals that we see in London, which are driven well-nigh mad with the hooting and yelling of drovers and cattle-market officials, but the continental sheep, and those that graze on our own hills and dales, have a keen sense of pleasant sounds. Bombet, in his "Letters on Haydn and Mozart'" fully bears out the truth of the musical organization of the sheep. He writes:

"In my early youth I went with some other young people, equally devoid of care, one day during the extreme heats of summer, to seek for coolness and fresh air on one of the lofty mountains which surround the Lago Maggiore, in Lombardy. Having reached by daybreak the middle of the ascent, we stopped to contemplate the Borromean Isles, which were displayed under our feet in the middle of of the lake, when we were surrounded by a flock of sheep, which were leaving the fold to go to the pasture. One of our party, who was no bad performer on the flute, and who always carried his instrument along with him, took it out of his pocket.

"'I am going,' said he, 'to turn Corydon; let us see whether Virgil's sheep will recognize their pastor.'

"He began to play. The sheep and goats that were following one another toward the mountain with their heads hanging down, raised them at the first sound of the flute; and all with a general and hasty movement turned to the side from whence the agreeable noise proceeded. Gradually they flocked around the musician, and listened with noiseless attention. He ceased playing, still the sheep did not stir. The shepherd with his staff obliged those nearest him to move on. They obeyed; but no sooner did the flutist begin to play than his innocent auditors again returned to him. The shepherd, out of patience, pelted them with clods of earth, but not one would move. The flutist played with additional skill, the shepherd fell into a passion, whistled, swore, and pelted the poor fleecy amateurs with stones. Such as were hit by them began to march but the others still refused to stir. At last the shepherd was obliged to entreat our Orpheus to stop his magic sounds; the sheep then moved off, but continued to stop at a distance, as often as our friend resumed the agreeable instrument. The tune he played was nothing more than the favorite air of the opera at that time performing at Milan."

Among birds we are not surprised to find a love for musical sounds very largely developed. Mrs. Piozzi, in her "Observations in a journey through Italy," gives an interesting account of a certain pigeon.

"An odd thing," says she, "of which I was this morning a witness, has called my thoughts away to a curious train of reflections upon the animal race, and how far they may be made companionable and intelligent. The famous Bertoni, so well known in London by his long residence among us, and from the undisputed merit of his compositions, now inhabits this, his native city; and being fond of dumb creatures, as we call them, took for his companion a pigeon; one of the few animals that can live at Venice, where scarcely any quadruped can be admitted, or would exist with any degree of comfort to themselves. This creature has, however, by keeping his master company, obtained so perfect an ear and taste for music, that no one who sees his behavior can doubt for a moment of the pleasure he takes in hearing M. Bertoni play and sing; for as soon as he sits down to the instrument, Colombo begins to shake his wings, perches on the pianoforte, and expresses the most indubitable motions of delight. If, however, he or any one else strikes a false note, or makes any kind of discord upon the keys, the pigeon never fails to show evident tokens of distress; and, if teased too long, grows quite enraged, pecking the offender's legs and fingers in such manner as to leave no doubt of the sincerity of his resentment. Signorina Cecilia Giuliani, a scholar of Bertoni's, who has received some overtures from the London theaters lately, will, if ever she arrives here, bear testimony to the truth of an assertion very difficult to believe, and to which I should hardly myself give credit, were I not a witness to it every morning that I chose to call and confirm my own belief. A friend protested that he should be afraid to touch the harpsicord before so nice a critic; and although we laughed at the assertion, Bertoni declared that he never knew the bird's judgment to fail, and that he often kept him out of the room for fear of affronting or tormenting those who came to take musical instruction."—*English Paper.*

About Hair.

Red hair, some years ago, was not admired; yet now it is almost as much esteemed as yellow, as barbers—we beg pardon, "crinologists" they term themselves nowadays—by means of certain "charms," can produce upon it a beautiful golden yellowish sheen, that "outyellows yellow itself." Red hair was always an object of aversion among the ancients. Ages before the time of Judas Iscariot red hair was thought a mark of reprobation. Typhon and Nebuchadnezzar are instances of this, the former who acquired it because he deprived his brother of the ceptre of Egypt, and the latter who bore it in expiation of his atrocities. Even the donkey tribe suffered from this ill-omened visitation, according to the proverb "wicked as a red ass." Asses of that color were held in such detestation by the Copts, that every year they sacrificed one by hurling it from a high wall. Black hair was not much esteemed by the Romans; but red hair was detested. Auburn or light brown was thought the most distinguished, as portending intelligence, industry, a peaceful disposition, as well as a great susceptibility to the tender passion. Castor and Pollox had brown hair, as also had Menelaus.

The hair most in esteem was such as hung in long curling locks, like that of the unfortunate Absalom. Dares, the historian, states that Achilles and Ajax Telamon had curling locks; such also was the hair of Timon, the Athenian. The Emperor Augustus, we are told, had been favored by nature with such an abundance of long curling locks that no barber in Rome could produce anything like a successful imitation of it even. If our fair sex make themselves conspicuous by wearing hair from pagan heads, such as Chinese pig-tails, Indian scalps, and Tongataboo chowarries, "worked up" into Brobdignagian chignons, "the lords of creation" scorn the idea in 1872, though in 1772 the maccaronies, as the exquisites of the time were called, wore a similar adornment to the chignon, only turned upside down, as it were, and the top part was called a "toupee." In the play of the "Modern Husband," we read: "I meet with nothing but a parcel of *toupet* coxcombs, who plaster up their brains under their periwigs," alluding to the pomatum with which they were covered. "Pig-tails" were in vogue at one time, although we laugh at the Celestials of the "flowery kingdom" for wearing them now. In 1772 nothing was thought of a man without that appurtenance; in 1780 the tail was unraveled and hung loose; then was tied and turned up in a knot behind; and toward the end of the century, wigs *et id hoc*, went out of fashion.—*Belgravia.*

Make Good Homes.

Now, what has been done in other States, can be done in California, and until it is done, it will be impossible to fasten restless young men to the soil. The sons of farmers will turn their backs on the business. They have done it many times. The remedy is plain enough. Farming is not attractive to the majority of young people. In its present condition perhaps it ought not to be. The desolate old rookery of a farm house, the bunks, or the hay-stacks for the hired men, the rough kitchen table with a coarse abundance, the treeless fields, the dust and aridity of six months of rainless weather, the oppressive dullness and isolation—these are some of the drawbacks of the business. Some changes have been wrought by the planting of vineyards and orchards. There are many beautiful homesteads now upon the hillsides. But the average Californian farm is not attractive because it lacks the outward beauty and social attractions found in the farms of the Northern States. The wheat farm of the plains is especially repulsive to young men. They are oppressed with the isolation, and ride off to the nearest village or hamlet where they can find people to talk with, and get fresh assurance that there is still life in the world. A change for the better is gradually going on. But unless these rude and primitive homesteads can be made more attractive it is useless to affirm that young men ought to betake themselves to agriculture

So microscopically perfect is the watch-making machinery now in use, that screws are cut with nearly 600 threads to the inch—though the finest used in the watch has 250. These threads are invisible to the naked eye, and it takes 144,000 of the screws to weigh a pound, their value being six pounds of pure gold.

Bible and Prayer Union.

This is an organization which originated in London, a few years ago, and whose members are pledged,

First, To read, in consecutive order, one chapter in the Bible, daily, asking God's blessing on the word read.

Second, Each member to pray every Sunday for all the members and for the extension of the church of God.

November 11th, 1881, it had in London one hundred and thirty thousand members.

The American branch, December 1st, 1881, had seven thousand three hundred members, which had increased, March 1st, 1882, to ten thousand four hundred, an increase of one thousand per month, nearly, and it is reasonable to believe that by this time it has increased to twenty thousand at least. The American branch has members in nearly every State in the Union, and also in Mexico, the Sandwich Islands and China.

A card is sent to every member, with the chapter to be read in unison, by every member, for every day in the year; and with instruction how to most profitably carry out the objects of the Union; also a brief history of the organization.

By addressing Rev. T. S. Wyncoop, Washington City, D. C., enclosing a theee cent stamp, a card will be sent to any person who desires to become a member or wishes further information on the subject. W.

Dr. R. S. Storrs finished on Tuesday of last week, the thirty-sixth year of his Brooklyn pastorate.

Secretary N. G. Clark, of the A. B. F. M., has been obliged to leave his office and go away to Clifton Springs, N. Y., for a reason of rest.

The culture of the grape for wine-making is increasing in Southern Palestine. Large plots of waste ground near Bethlehem are now laid out in vineyards, olive-yards and fig-gardens.

More than half of the members of the freshman class of Yale College are professing Christians, the first class in that college of which this was true. The mimistry ought to be largely recruited from it.

"Time and tide wait for no man," but how many are amusing themselves with gathering shells and pebbles on the shore, even within hearing of the signal bell! What wonder if such are left behind?

We are very glad to learn that Mr. Moody has sent a cable message to the Rev. Mr. Pentecost, of Brooklyn, saying there is no foundation for the reports that he is suffering from nervous prostration. He is, he says, perfectly well.

A Chicago minister makes a note of the fact that he has never seen a lady reading a newspaper in a street-car. Well? He has never seen a lady smoking on a car-platform, either, has he? It simply goes to show that a lady is not a gentleman.

Jenny June declares that there are no scientific dress-makers in this country. The trouble is, the fashionable dress-maker lavishes all the scientific attainments in making out the bill. That's where all the science goes.

Scientific men can tell us within a few million years the age of the earth, astronomers have weighed the sun, but the man isn't born yet who can tell why a tailor will charge as much for a suit for a little man as for a big one.

Unless a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents have enabled him to make of it.—*W. Matthews.*

It may be remarked, for the comfort of honest poverty, that avarice reigns most in those who have but few good qualities to recommend them. This is a weed that will grow in a barren soil,—*Hughes.*

A Mrs. Long, wife of Burgess B. Long, of Philadelphia, recently deceased, bequeathed an estate valued at $200,000 for the establishment of a home for orphan girls in the city of Philadelphia, especially the orphan daughters of Union soldiers and firemen.

Nellie has a four-year-old sister who complained to mamma that her button shoes were hurting her. "Why, Mattie, you've put them on the wrong feet." Puzzled and ready to cry, she made answer, "What'll I do, mamma? They's all the feet I've got!"

"No, sir," said the man, "you needn't tell me a woman ever had her dress-pocket picked. I don't believe a thief could discover it. I know I've tried for two hours to find the pocket of one of my wife's dresses, and then had to give it up."

Just before the baccalaureate sermon was preached at one of our popular colleges for young ladies, a noted soloist rendered: "They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

It is they who glorify who shall enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.—*Dr. Guthrie.*

The Rev. Dr. Alden was the pastor of Daniel Webster at Marshfield. Mr. Webster once said to him "When I attend upon the preaching of the gospel, I wish to have it made *a personal matter, A personal matter*, A PERSONAL MATTER."

On May 18th last, we gathered a snowball in Boston. November 18th there was enough snow to compel the use of four horses on the street cars. In some places in the suburbs, drifts were two feet deep. Thus our Boston winters are six months apart, Spring, summer and autumn must be crowded into the other six.—*Christian Register.*

It is no small commendation to manage a little well. He is a good wagoner who can turn in a little room. To live well in abundance is the praise of the estate, not of the person.

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United States Bonds	629,507 60
Land Assoc'tion Stock	15,121 55
Loans and Discounts	1,785,000 20
Due from Banks	527,279 09
Money on hand	632,365 30
	$3,752,099 09
LIABILITIES.	
Capital paid up	$1,000,000 00
Surplus	460,800 70
Due Depositors	1,953,672 80
Due Banks	337,491 09
Dividends unpaid	134 50
	$3,752,099 09

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Turkish Patrol Reveille,	*Krug*	35
Pirates of Penzance, (Lanciers,)	*D'Albert*	50
Siren Waltzes,	*Waldteufel*	75
Fatinitza, Potpourri,	*Suppe*	1 00
Nanette, Potpourri,	*Audran*	1 00
Trovatore, Potpourri,	*Verdi*	75
Night on the Water, Idyl,	op. 93, *Wilson*	60
Rustling Leaves,	op. 68, *Lange*	60
VOCAL.		
Patience, (The Magnet and the Churn,)	*Sullivan*	35
Olivette, (Torpedo and the Whale,)	*Audran*	40
When I am Near Thee, (English and German Words,)	*Abt*	40
Who's at my Window,	*Osborne*	35
Lost Chord,	*Sullivan*	40
My Dearest Heart,	*Sullivan*	35
Life's Best Hopes,	*Meininger*	40
Requited Love, (4 part Song,)	*Archer*	35
Sleep while the Soft Evening Breezes, (4 part Song,)	*Bishop*	35
In the Gloaming,	*Harrison*	30
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Under the Eaves,	*Winner*	35
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Literary.

We have read the handsome volume entitled "The Life and Letters of Elizabeth Prentiss," author of "Stepping Heavenward," with peculiar interest. It needs but a glance at the noble face, given us opposite the title-page, to attract even a stranger. But Mrs. Prentiss, to many, was not a stranger. In thousands of homes her books had won her a dear welcome. But aside from this she was so conected in circles of piety and culture that her memoir, as it were, introduces the reader among those whom it is an education and a joy to know. Mrs. Prentiss was a daughter of Edward Payson. She inherited from her father much of that remarkable elevation and passion of soul that made him the wonder of all who used to hear him in the pulpit or in conversation. She began to write for the press when a mere girl. But writing for the press was by no means the whole of her life. She was richly endowed and carefully cultured, and fitted to be the charm of every society to which she moved. By her marriage with Rev. Dr. G. L. Prentiss, the society in which she actually did move could scarcely be more desirable. Whether in the South church of New Bedford, or the Mercer-st church, or the church of the Covenant, in New York, how could a woman of refinement, of strong intellectual tastes, fail to find both sympathy and appreciation? Her own kindred were choice companions. Her elder sister was early in life of extraordinary promise, and that sister's husband, Prof. Albert Hopkins, was a rare spirit. Her husband's brother, S. S. Prentiss, was one of the most brilliant men known in our annals. Rev. Dr. J. F. Stearns, another brother by marriage, has been among the most highly honored of the Presbyterian ministers. Besides, Prof. Henry B. Smith was like a brother beloved in the household. The letters contained in this volume show a wide circle of correspondents, whose talents and character were superior and very congenial. Sensitive in every part to the beauty of the natural world, she at different times enjoyed residence, in homes where that beauty could hardly be surpassed. Few cities are more delightfully situated than Portland. New Bedford is scarcely less charming. Two years were spent among the Swiss Alps. Her country house was chosen among the Green Mountains, and where among those mountains nestles a more lovely hamlet than Dorset?

But the interest of this biography is not in things or persons external to Mrs. Prentiss, but in herself, and especially in her religious life. She was bright and humorous and playful; her soul was alert. She was not staid, nor under law; she was grace itself. Nevertheless, one almost wonders how it is that in a woman whose lot would be regarded as exceptionally favorable, and whose capacity for appreciating and enjoying life was specially vivacious, there should be so much notice and experience and doctrine of suffering as are to be found from beginning to end of these five hundred pages. At every turn of a leaf we read of sickness and bereavement, of spiritual darkness and struggle. Indeed, it is a part of the philosophy of her life that suffering is the way of holiness and of preparation for usefulness here, and of fullness of fellowship beyond. At the same time, shadowed as this memorial is, more heavily than we can see any reason that it should be, let it not be supposed that the shadow is on the whole oppressive. There is too much of Christ for that. There is too much of helpfulness and comfort for others. There is too wide and too eager activity of mind and heart with reference to things and persons out of herself.

The editor of this memorial is her husband. He has done his work with delicacy and good judgment. We do not wonder that the home of that family was enjoyable. The heavenly Father ministered bountifully there. It must be that this biography will stimulate to excellence and help hundreds to bear the burden of the world with a larger and sweeter spirit. The publishers, Auson D. F. Randolph & Co., have brought out this book in an attractive and generous way. It comes to us through Mr. Samuel Carson, of this city. We can only wish that many of our good California men and women may derive as much gladness in reading this book as we have ourselves.

Mr. Charles T. Brooks tells us that some two or three years ago he translated from the German, Friedrick Rückert's "Wisdom of the Brahmen," a didactic poem comprising twenty books. In consideration of the favor shown by the public to "The Light of Asia," and other books on oriental religion and philosophy, he has sent out the present volume, which contains six of the twenty books. Rückert was a learned man in Eastern lore, having been for several years a professor of such literature, both at Erlangen and at Berlin. He was born in 1788 and died in 1866. He drank in the dreamy, contemplative spirit of the Hindoo, and in the character of a Brahmin he sang his various sentiments. We give the following as an illustration of the style of the poem:

"A nobleman as guest came to another's gate,
And on a flying leaf sent on this card of state:
'Is entrance granted me? I come as comes the feather,
And sails away again in the light summer weather.'
Then came the answer out: 'We give thee not the right
To enter at our gate; thou mak'st thyself too light.'
Then went the message in: 'I come as comes the stone,
Which, tossed into the sea, lies quiet where 'twas thrown.'
Then came the answer forth: 'We never can allow
Thy entrance at our gate; too heavy far art thou.'
Then went the message in: 'I come as mounted men,
Who, when their errand's done, mount and ride on again.'
Then he within called out: 'That word I like the best;
Porter fling wide the gate to such a noble guest.'"

No doubt there is wisdom in much that is found in this volume. The tone is reverential. The spirit of religious trust and calm is in it. Published by Roberts Bros. Boston. From A. L. Bancroft & Co. $1.25.

"A Critical Greek and English Concordance of the New Testament, by Chas. F. Hudson, Horace L. Hastings, and Ezra Abbott," can be had of the publisher, H. L. Hastings, 47 Cornhill, Boston, for $2.50. Having had it constantly in use for several years, we can testify as to its great convenience, and to the careful preparation of its pages. The present edition has subjoined Greenfield's Greek and English Lexicon. Thus, though in very fine print, is a good dictionary. The same amount of information, in the form of the larger works, cannot be had for several times the cost of this. For the purposes of pastors generally this volume will be found a valuable companion for the study table.

Roberts Bros., Boston, have a humorous rhyme, translated from the German of Wilhelm Burch, by Chas. T. Brooks. It is called "Plish and Plum." These are the names of two dogs, whose adventures, serious and otherwise, are told to the children, not only in the verse, but in the comical pictures which are lavishly scattered over the page. From A. L. Bancroft & Co. $1.00.

"The Scholar's Hand Book on the Internation Lessons, Second Series, Fourth Year, 1883," is prepared by Rev. Edwin W. Rice, and comes from the presses af the American Sunday-School Union. Mr. Rice is an expert, and this help can be safely commended. It is an advantage, it seems to us, to have all the lessons of the year in one volume, instead of single lesson papers. $12 per hundred.

"Blood-Money," by Wm. C. Morrow, published in this city by F. J. Walker & Co., is a California story. A young man in San Joaquin Valley receives a mysterious letter, telling him to find, near a large oak six or seven miles north of Tulare lake, an iron pot containing $22,000 in gold coin. His grandmother tells him that money belonged to his father, who was murdered eighteen years before. But when he goes to seek for it, he is told that a priest had been there and got it before him. The adventures of the young man to unravel the mystery lead him into a rough world. The story is told with straightforward vigor, even if the scenes are not to our mind, and the characters are not the ones with whom we quiet people would like to deal.

The thanksgiving number of the *Youth's Companion* is a double number enclosed in a colored cover with a full page picture of a Puritan maiden paring apples. The artistic beauty of the number shows how much is being done in these days to attract the young to reading which instructs while it entertains.

RECEIVED.—"The Sidereal Messenger Monthly," conducted by Wm. W. Pagne, Director of Carleton College Observatory, Northfield, Minn. $2 annually.——"Vick's Illustrated Monthly," Nov. James Vick, Rochester, N. Y.——"The Influence of the Late Dr. Pusey and of the Oxford movement associated with his name." Sermon by George S. Barrett, Norwich, Eng.——"The Semi-Centennial of the Wethersfield and Berlin S. S. Union." 1832–82. From the editors, John E. Elliot and Roger Welles, and the printer, D. B. Moseley.——Library Bulletin No. 3 of University of California embraces a catalogue of the library presented by Henry D. Bacon. 1410 volumes, choicest editions and handsomely bound, are included in the gift.——The third edition of "Copp's Settler's Guide," a popular exposition of our public land system, edited by Henry N. Copp, of Washington, D. C. Its price is 25 cents in paper and 75 cents in cloth. 8vo, 114 pp. The chapter on surveys is illustrated, and shows how to tell township and section corners, etc. The chapters on Homesteads, Pre-emptions, and Timber Culture contain the latest rulings and instructions.——"Plymouth Pulpit," a weekly publication of the Sermons of Henry Ward Beecher. Fords, Howard, & Hulbert, N. Y. $2.00 per annum.——Cotalogue of Amherst College for 1882–3. 352 students.

We must warn Colonel Robert Ingersoll that his conduct of the defence of the Star-route cases is not helping him as an apostle of Agnosticism. In other words, his practice is hurting his preaching. People will judge creeds by the behavior of those who profess them, because they generally agree with Matthew Arnold, that conduct is three-fourths of life. A creed, therefore, which not only permits its leading missionary to be an admirer of the life and works of James G. Blaine, and the passionate and even vituperative defender of the Star-route thieves, but allows him to denounce the recent dismissals of their confederates from public office by the President as "one of the most outrageous official acts he ever knew an administration to be guilty of," cannot enjoy considerable success in our time. If the Colonel wishes utterly to destroy Christianity, he will, in short, have to mend his own ways. If his theology has no department of political morality in it, it will certainly fail, no matter how amusing his sermons may be. We would advise him, therefore, to look into Dorsey's and Brady's cases more carefully, and see whether they cannot get along with cold professional advocacy simply.—*Nation.*

Sabbath-school Lesson for Dec. 17, 1882.

BY REV. M. WILLETT.

Subject.—After his resurrection.

Golden Text.—"And he said unto them, go ye unto all the world and preach the Gospel to every creatnre." (Mark xvi: 15.)

Lesson Text.—Mark xvi: 9-20.

LESSON NOTES.

V. 9. *He appeared first to Mary Magdalene.*

We find a full account of this appearance in John xx: 14-17. When Mary Magdalene came with the other women and saw the stone rolled away, she did not go on with her companions, but ran back to tell Peter and John. Mary followed them when they ran to the tomb. Mary remained near by weeping when they went away. She then looked into the sepulcher and saw two angels who spoke to her. Turning away from the grave she saw one whom she supposed to be the gardener, but who revealed himself to her as her risen Lord.

Out of whom He had cast seven devils. This is all we know of the woman, coupled with the fact that following Him in grateful love, she ministered to him. There is no ground whatever for identifying her with the woman who was a sinner, mentioned in Luke vii: 36–50. How highly honored was Mary Magdalene that, not to his mother, nor chosen apostles, but to herself Christ first appeared. We know no reason, unless it was her great love for him, and because she was so anxious to linger near the cross, and now the tomb, with a crushed and broken heart.

V. 10. *She went and told.* The pronoun here is emphatic. She went immediately and delivered her message, unlike in this the other women, who were overcome by their feelings.

As they mourned and wept. Their hope was all gone. They had no expectation whatever of his resurrection.

V. 11. *And they * * * believed not.* The story seemed to them incredible. This shows how utterly the disciples had failed to take in Christ's frequent announcement that he would rise the third day. Their incredulity at first renders it the more certain that the story of the resurrection was no invention of theirs. The comfort that Mary Magdalene wished to bring to the disciples was all dispelled by their unbelief. It is hard for hearts crushed by sorrow to receive good news and appropriate the comfort.

V. 12. *After that he appeared in another form.* The two were Cleopas and another disciple on the way to the village of Emmaus. It is very probable that the disciples, notwithstanding the story of the woman, had begun to scatter in despair. Luke says "Their eyes were holden." Evidently they did not recognize in Him the familiar form. Christ's companionship often takes another form than we have anticipated. He comes to us at times in very unexpected providences.

V. 13. *Neither believed they them.* When they came to the eleven and others gathered together, Luke says that they found them saying: "The Lord is risen indeed, and hath appeared to Simon." It seems, then, that they did not believe what these two said about his appearance to *them*, even though they had come to believe that Jesus had appeared to Peter. Moreover, the terror of the disciples, when a few moments afterwards Jesus himself stood in their midst, shows that even Peter's statement had made no very deep impression.

V. 14. *Afterward he appeared unto the eleven as they sat at meat.* It was in point of fact while the two were telling their story. (Luke xxiv: 36.)

Unbelief and hardness of heart. The resurrection of one from the dead must, indeed, require strong proof. If Jesus had not prepared them beforehand, by repeated declarations to the effect that he should rise in three days, their attitude would not be so surprising,

V. 15. *Go ye into all the world.* Jerusalem was to be the point of departure, not of rest. This is his last command. It is incumbent upon us. What are we doing to obey it?

V. 16. *He that believeth and is baptized shall be saved.* Salvation may be defined as deliverance from the guilt and power of sin.

The good tidings tell us how we may be saved, both from the penalty of sin and its reigning power over our hearts. The faith here spoken of involves more than an intellectual belief. There must be self-surrender of the heart and life to Christ as the Saviour. "Baptism is the initiatory sacrament. It is one of the ordinary conditions of salvation, inasmuch as it implies a public acknowledgment and confession of Christ. Yet we cannot say that he who believes and is *not* baptized shall not be saved. The penitent robber was saved though not baptized. Unbaptized infants are saved. Many are saved who have no opportunity to be baptized. Yet baptism is a duty'

He that believeth not shall be damned. The Revised Version says "condemned." This is just what Christ preached all through his ministry. He did not come to condemn men. They were condemned already. "He that believeth on the Son hath everlasting life, and he that believ eth not the Son shall not see life; but the wrath of God abideth on him."

V. 17. *These signs shall follow them that believe.* Supernatural powers were conferred upon the Apostles as credentials of their ministry. These signs were necessary in the early days of the Christian church. They were not continued after the first century. There are more convincing signs in our own days, however, than miracles. The drunkard puts away his cups, the liar tells the truth, and the angry man grows meek and gentle. There are Christian homes, churches, schools, colleges, orphan asylums, and hospitals. How many signs, even to day, follow those who believe. Can infidelity show any such transformation through its power, in any land, as Christianity has shown in the Fijii Islands?

New tongues. This promise was fulfilled on the day of Pentecost, and the power probably continued to be granted during the Apostolic days.

Take up serpents. The only instance recorded was in Paul's case (Acts xxviii: 3–8.)

Any deadly things. There is no recorded case illustrating this promise.

Lay hands on the sick. There are many instances in the book of Acts.

V. 19. *Was received up into heaven.* Mark, in these closing verses, is giving us a very brief resume. For fuller accounts of the ascension we must turn to Luke and Acts. *Sat on the right hand of God.* The right hand is the place of honor and power. Sitting implies dignity and and majesty, also indicates the completion of the work.

V. 20. *And they went forth.* They did not go immediately. They waited ten days, until the Spirit was poured out.

The Lord working with them. The Holy Spirit is Christ's gift, and his work is Christ's work.

SPIRITUAL LESSONS.

1. Christ certainly arose from the dead.

2. Unbelief keeps people in sorrow when there is no need of it. What a glad world, what drying of tears, if men really believed in the resurrection, and all the glory inherent in this single truth.

3. Unbelief is a sin. When we have testimony, we *ought* to believe.

4. The great duty of the church today is in carrying the news of salvation to all. We are under the highest obligation to do our utmost, either personally or by proxy, to preach the Gospel to every creature.

5. Salvation is offered to every sinner. He that believeth and is baptized shall be saved.

6. There is no hope for those who persistently reject the offer of the gospel. The wrath of God abideth on them.

7. The Gospel should have its signs now. The sensual should become pure, the proud humble, the indifferent enthusiastic, and the weak strong.

Joseph Cook refused to hold a public debate with a noted free-thinker in Australia for the following tersely expressed reasons: "First.—Freethought, spiritualism and infidelity in general in America, England and India, and, as far as I know, in Australia, are notoriously connected with schemes for the propagation of immorality. Several of the prominent agitators in support of infidelity and freethought have been sent to jail for distributing infamous publications through the mails. No decent man can consent to appear on the same platform with the representatives of enterprises that have a debasing effect on the public mind. Secondly.—I am not open to challenges of which the evident object is to advertize infidelity. Thirdly.—Not an unoccupied nor an unengaged hour is left open to me in Australia. Fourthly.—When infidels of any kind issue a book that goes through ten editions in ten years, at a dollar a copy, I will reply to it. I have a right to offer this challenge, for several of the volumes of the 'Boston Monday Lectures' have gone through ten editions in five years." Fifthly.—Infidels can put their written inquiries, if they choose, into the box at my free question-box lectures."

As was noticed in the New York *Tribune*, the life of the late Thurlow Weed almost spans the history of this country under its present Constitution. He was born before Washington died, and when Webster, Clay and Calhoun were making their reputations he had edited several country newspapers and fought in the battles of his country. He was older than Seward, or Lincoln, or Greely, and when Clay, Webster and Calhoun were dead he had not entered upon the most important part of his career. He was alive when Napoleon's star appeared in the darkness of the French Revolution, and was already a young man when the Battle of Waterloo was fought. He lived and worked with three generations of public men. Most of the men who are now beginning to attract attention might have been his grandsons. Benjamin Franklin died seven years before Mr. Weed was born. The lives of these two journalists take the world back into the reign of Louis XIV and beyond the birth of Frederick the Great. Another such would very nearly reach the time of Shakespeare.—*Ex.*

Yes, thank God! there is rest—many an interval of saddest, sweetest rest—even here, when it seems as if evening breezes from that other land, laden with fragrance, played upon the cheeks and lulled the heart. There are times, even on the stormy sea, when a gentle whisper breathes softly as of heaven, and sends into the soul a dream of ecstacy which can never again wholly die, even amidst the jar and whirl of waking life. How such whispers make the blood stop and the very flesh creep with a sense of mysterious communion? How singularly such moments are the epochs of life—the few points that stand out prominently in the recollection, after the flood of years has buried all the rest, as all the low shore disappears, leaving only a few rock-points visible at high tide!—*F. W. Robertson.*

A woman has suggested that when men break their hearts, it is all the same as when a lobster breaks one of his claws, another sprouting immediately and grow in its place.—*Hartford Times.*

"How far is it to Manayunk?" asked a weary Irishman, who was going there afoot. "Seven miles," was the reply. "Whom do you wish to see there?" "Faith, it's meself I'd loik to see there!" was the retort.

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Oakland, Cal., Dec. 4, 1882. P-dec6-tf


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Pacific Coast

A little girl was so badly burned by the fire on Townsend street last Friday, that she died on Saturday.

The boiler at Bay View Distillery exploded last Saturday, killing one man and seriously injuring several others.

The Apaches have massacred quite a number of Mexicans and a few Americans just over the line in Chihauhua.

The net assets of the Mechanics' Institute are estimated at about $360,000. The profits of the last fair were $39,263.

The Oakland *Times* says that Dr. E. T. Burnett, of that city, has found on his ranch at Los Gatos a mountain of sulphur.

The receipts for duties at the Custom House for the past week were $18,718.75, making a total since January 1st of $8,684,384.75.

James Hope, the famous bank burglar, has very justly been denied a new trial. He will probably serve his time—seven years and six months—at San Quentin.

Freeman, a German by birth and a painter by trade, tried, on Sunday afternoon, to get on a Geary street car, was run over and killed. He was intoxicated. Another victim to this terrible curse.

The Marquis of Lorne and Princess Louise arrived in this city by the *Comus* Sabbath morning. They are at the Palace Hotel. It is expected that they will remain some days here, and that attentions befitting their high rank and real worth will be paid them.

Paima Donna Christine Nilsson and party of 21 persons arrived on Monday, and are also at the Palace. Thousands are anticipating the pleasure of listening to this wonderful songstress this week. May the pleasure far surpass their anticipations.

County Recorder Miller was tried last week in Martinez, being charged with taking part in the Chinese riot in that place last April, and was acquitted. Chinamen were thrown out of third story windows, many were injured, one, it is reported, fatally. It was a cruel, barbarous affair. Arrests were made, but no one has been found guilty. What shameful injustice!

The returns of the late election are now all in except from Modoc county, and the vote stands: Stoneman, 90,554; Estee, 67,034; McDonald, 5,479; McQuiddy. 996; Scattering, 17. Total, 164.080. Stoneman's majorlty over Estee is 23,520, over all 16,728. The total vote of the State in 1880 was 164,397, and the return from Modoc will bring this year's vote to an excess of that.—*Oakland Times.*

Last week a Chinaman in this city was assaulted by a lot of hoodlum boys. He stabbed and killed one of them, and is locked up charged with manslaughter. His offence is grievious, but the provocation was great. The conduct of these hoodlums is outrageous. Only a few days ago, as a well-dressed Chinaman was quietly passing some boys on one of our principal streets, one of them spit upon him; he turned for a moment, then passed on Shame, shame!

The steamer *Gaelic*, that arrived recently from China and Japan, brought 180,000 cards of silkworm eggs. The eggs were sent East last Friday in three cars attached to the regular passenger train of the Central Pacific Railroad. The cargo, which is a very valuable one, is under the immediate care of E. Ortallini and two assistants, and consigned on through bills of lading from Yokohama to Paris, Havre and Milan. The eggs are packed in fruit cars, in order to secure proper and even temperature. The cars go on the express train, as rapidity of transportation is very essential. Every day's delay on the long trip is likely to diminish the value of the eggs.

Eastern.

The Potomac is frozen solid from Analysis Island to Little Falls—unprecedented within the memory of the oldest citizen.

WASHINGTON, December 10th.—Dr. Yarrow, U. S. A., says that Guiteau's remains are ready to be turned over to the person whom the courts shall designate as entitled to them.

NORWICH (Conn.), Nov. 30.—Samuel Brushel, the last of the direct descendants of Uncas, chief of the Mohican Indians, died yesterday, aged 37. He was a poor besotted, ugly, deformed creature. His funeral was conducted by white men alone. It was very impressive.

WASHINGTON, December 11th.—The House Committee on Education and Labor to-day authorized Chairman Sherwin, of Illinois, to report with favorable recommendation the bill appropriating $10,000,000 annually for the next five years to aid in public education. It is proposed that this sum shall be distributed among the several Territories by the Secretary of the Treasury in the ratio of illiteracy. It is also provided that a sum not exceeding 5 per cent. of the appropriation may be expended annually for the education of teachers.

Gen. Hawley, in the House of Representatives, last Saturday, introduced a bill making it a misdemeanor, to be punished by a fine not exceeding $5,000, or imprisonment not exceeding three years, for any "member or members-elect of either House, or employees of either House, and any executive, judicial, military, or any branch or bureau in either service, who shall directly or indirectly solicit or receive or be in any manner concerned in soliciting or receiving any assessment, subscription or contribution for any political purpose whatever, from any officer or employee of the United States, or from any person receiving any compensation from moneys derived from the Treasury of the United States."

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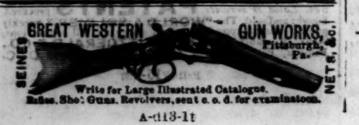
The day for thanksgiving having passed all interest now centers in Christmas and how to make it the more joyous, and as music is one of its important features, the question arises where shall we go for a reliable piano or organ, and our answer is, to the Pioneer Piano House of Woodworth, Schell & Co., 105 Stockton Street, San Francisco. See advertisment on eighth page.

NO MORE RHEUMATISM OR GOUT.—Salicylica, a sure cure. A box of thirty powders sent by mail for $1, R. Hendry, 39 Geary street, San Francisco, sole agent for the Pacific Coast. Seud for circular.

Messrs. Lee & Shehard have this season published eight of their Popular Household Favorites in what they happily term the "Golden Floral" style—a style which is not only entirely novel in character, but immensely captivating to the eye. Nothing like it has ever before been attempted by the book-publishers; and it is not too much to say that this attempt—a perfect success it would seem—will henceforth have many imitators. The purpose of the publishers in bringing out this news tyle of binding was to combine the attractions of a favorite illustrated poem with the popular charms of a Christmas card. Not a cheap, inartistic Christmas card, by any means, but one of the highest grade and thoroughly refined and tasteful in design, was what was demanded of the artists. The plan, as developed in full, cannot fail to delight the most exacting person. Each book has a cover, upon which is wrought the most exquisite floral designs upon a gold ground; and each one of these designs has been chosen so as to be in perfect harmony and symbolism with the spirit of the poem. The edges of the cover are ornamented with heavy silk fringe, thus enhancing the beauty and finish of the book. As a souvenir for holidays, birthdays, Easter, or weddings, a single volume, or, better, a full set of the Golden Floral series, is certainly the most chaste, elegant and unique. The subjects are: "Ring Out Wild Bells," by Alfred Tennyson; "He Giveth His Beloved Sleep," by Elizabeth Barrett Browning; "Abide with Me," by Henry Francis Lyte; "Rock of Ages," Agustus Montague Toplady; "Home, Sweet Home," by John Howard Payne; "The Breaking Waves Dashed High," by Felicia Hemans; "Nearer, My God, to Thee," by Sarah Fower Adams; "Oh, Why Should the Spirit of Mortal Be Proud," by William Knox. Lee & Shepard, Publishers, Boston. Price of each book, $1.75.

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A Serial Story of Southern Life, by . . . . . Marie B. Williams.
Amusing College Stories, by . . . . . Henry A. Gordon.
Stories of Old-Time Poor-Houses, by . . . . . J. D. Chaplin.
Old New England Peddlers' Tales, by . . . . . Wm. A. King.
Tales of the Old Dutch Farmers of New York, by . . . . . Eugene M. Prince.

Reminiscences and Anecdotes.

(Illustrated.)

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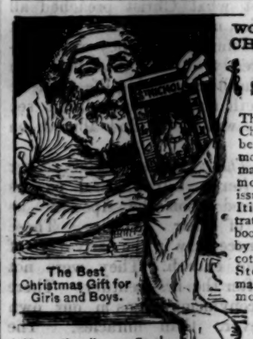
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